

Do You Speak Attic Greek?



*Modern conversation
using Ancient Greek colloquialisms
according to the best Attic Greek authors*

by

Dr. phil. E. Joannides

— — Ridentem discere Graeca
Quid vetat? — —

2025 English Edition
December

Translated by several contributors in 2011 and 2025.
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Sprechen Sie Attisch?



Moderne Konversation
in altgriechischer Umgangssprache
nach den besten attischen Autoren

von

Dr. phil. E. Joannides.

— — Ridentem discere Graeca
Quid vetat? — —

Zweite Auflage.



Dresden und Leipzig, 1902.
C. A. Kochs Verlagsbuchhandlung
(H. Ehlers).

Title page to the second edition (in German)

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2025 English Edition (December 2025)

Written by E. Joannides (a.k.a. Eduard Johnson) in 1889 and revised in 1902, 1912, and 1922. Translated into English in 2011 and 2025 by several contributors.

To report errors or suggest improvements, please send email to: [masyntias / at / gmail.com](mailto:masyntias@gmail.com).

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Wolkenkuckucksheim

Printed in Utopia *(Never printed anywhere!)*

οἶσθα Ἀττικιστὶ λέγειν;

ἢ καὶ

Ἐδουάρδου Ἰωαννίδου
Ἑρμηνεύματα Ἀττικῶν φράσεων
πρὸς τὸν καθ' ἡμέραν διάλογον

2025

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This book was written by **Dr. Eduard Johnson** (a.k.a. E. Joannides). All editions (1889, 1902, 1912, and 1922) of the original German book, *Sprechen Sie Attisch?*, are in the public domain.

Many of the English phrases provided in the *Dialogues* section were previously published in 2011 by **Dr. Carl Conrad** and **Louis Sorenson** at the web site “letsreadgreek.com,” which is now defunct, but copies of these translations still circulate. These translations have been reproduced here with the kind permission of Dr. Conrad and Mr. Sorenson.

For this edition, these translations have been revised. The remaining, untranslated dialogues have been fully completed. Corrections were made to Johnson’s Greek text in a handful of places. The rest of the document, including all *Forward* notes, the *Preface*, *About the Author*, *Small Rules and Observations*, *Noteworthy and Quotable*, the *Appendix*, and almost all footnotes, were translated or added by an **anonymous translator**.

Χάριν ἔχομεν Ῥαφαήλῳ τινί, ἐπανορθώσεσί τισιν ὀξυδερεστάταις μηνὶ Δεκεμβρίῳ, ἔτει 2025
βοηθήσαντι καὶ συμβαλομένῳ ἡμῖν.

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Translator's Note

This book is a faithful translation of the author's German work. We had a few goals:

- For all example Greek phrases, provide idiomatic phrases in today's English;
- Faithfully translate the German texts into today's English;
- Fix any errors that are obvious and unambiguous;
- Otherwise, preserve the book as-is, as an artifact created by Dr. Eduard Johnson for a nineteenth-century audience: It is learned but also playful, humorous, and inventive.

In some places, this translation produces some odd anachronisms and clashes of style and perspective. Johnson's example phrases are set in the context of life in Saxony in 1880s and 1890s. Our goals were to preserve Johnson's tone and perspective, and to make his notes available to today's English-speaking learners. We resisted the temptation to modernize or expand the book. For example, we preserved all example phrases, including those referring to Leipzig or to the German currency unit, the mark. We translated *Herr Müller* as *Mr. Müller*, and not *Mr. Miller*.

On the other hand, we freely used today's English idioms. This approach creates mismatches, but then again, any comparison between a modern language and Attic Greek is already a mismatch and an anachronism. What year is it? 2025? 1889? 414 BC? Not sure. Have fun with the book!

Most of Johnson's comments are useful to all readers, but a few of his notes contain grammatical advice that is specifically aimed at German speakers. Such notes are not directly useful for English speakers. We left such details as-is, adding footnotes for clarification.

We corrected obvious errors and obvious mistranslations. In ambiguous or difficult cases, we added footnotes. We added numerous footnotes with grammatical and literary references.

We removed many exclamation marks from translated phrases, because ordinary English uses exclamation marks less frequently than German. On the other hand, we generally preserved periods (full stops), even in cases where they seemed superfluous in English.

Johnson's formatting was sometimes inconsistent, especially in the chapter *Small Rules and Observations*. That chapter inconsistently used commas, dashes or colons (or no punctuation) as dividers between German examples and Greek equivalents. We mostly preserved the inconsistencies, except in a few cases where we added a colon character ":" as a divider.

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About the Author: Eduard Johnson

Dr. Eduard Johnson (1840–1903) taught Latin, Greek, German and History at the *Gymnasium* [college preparatory school] in Plauen and later at the *Gymnasium* in Chemnitz. He wrote the Greek phrasebook *Sprechen Sie Attisch?* (1889) under the pseudonym E. Joannides, and the Latin phrasebook *Sprechen Sie Lateinisch?* (1890) under the name Georg Capellanus. Under his real name, Johnson published historical books and articles on people and places in the Vogtland. Later in life he worked as writer and editor at the newspaper *Vogtländischer Anzeiger und Tageblatt*.

Johnson's two books of everyday idioms were intended to facilitate and encourage the active use of Ancient Greek and Latin. These books were published as part of a larger series of conventional modern language phrasebooks, *Koch's Sprachführer*, by C. A. Koch Verlag. In the *Preface* of this present book, Johnson asserts the vital importance of using Ancient Greek as a colloquial language, first, as the foundation for true mastery of the language.

Recent articles about Eduard Johnson's life and works:

- Schmidt, Roland. "Gymnasiallehrer, Journalist und Heimatforscher: Vor 175 Jahren wurde Prof. Dr. Eduard Johnson geboren." *Vogtland-Anzeiger*, 17 Mar. 2015, p. 42.
- Hager, Ronny. "[Biographisches Kalenderblatt \(204\)](#)." *Stadtanzeiger: Amts- und Mitteilungsblatt der Großen Kreisstadt Oelsnitz/Vogtl.*, Issue 9, 23 Sept. 2023.
- Hager, Ronny. "[Vogtland: Forscher holen Multitalent ans Licht](#)." *Freie Presse*, 19 Oct. 2023.
- Slednikov, Alexey. "[Georgium Capellanus Cum Russis Colloqui](#)." *Melissa*, June 16, 2025. Fasc. 246, pp. 3–5 (in Latin).

As of this writing (December 2025) the [Central Cemetery Administration](#) in the German city of Plauen maintains a brief [informational page dedicated to Eduard Johnson](#). That page contains a photo of Johnson and describes the stone monument (*Gedenkstein Eduard Johnson*) dedicated to him and located at [82V9+47, 08606 Triebel/Vogtl., Germany](#):

In 1941, on the spot where Johnson had been found deceased in 1903, his hometown friends erected a monument. This monument was later lost due to the expansion of the inner-German border, the merging of fields, and the disappearance of roads.

In 2007, a new monument and plaque were erected and dedicated at Fuchspöhl bei Sachsgrün to commemorate this important local historian.

Foreword to the 2025 English Edition

In recent years, the selection of books dedicated to learning *spoken* Ancient Greek has increased in quality and quantity. While enjoying that new wealth, we should not overlook this small gem of a book from 1889 and revised in 1902.

Dr. Johnson had a fine sense of what needs to be taught. He did not list one way to say “I don’t know” (οὐκ οἶδα), instead he devoted an entire page to the topic, with variations on ways to assert, enquire or speculate about knowledge. A good phrasebook should include phrases that are tentative or deliberative or emotionally loaded. Johnson’s dialogs cover a range of situations, intentions and emotions that are situationally specific yet still universal. Nearly any human, ancient or modern, will eventually need to find the words to say, “we will find out,” or “you can’t trust that guy,” or “I’d appreciate you doing that for me.” The chapter headings reveal Johnson’s excellent instincts: 3. *Are you okay?*, 16. *Wait!*, 30. *Praise and blame*. The chapter titled 38. *At the tailor* may be less interesting today, but 22. *Late to school* and 48. *Should I?* are timeless topics.

Like Aristophanes, many of Johnson’s dialogs are funny or irreverent. He declared this openly, on his title page: *Ridentem discere Graeca quid vetat* : “A man can learn Greek with a smile.”¹

A translator may be tempted to expand this book by adding new vocabulary, such as words related to computers or air travel. We have elected to treat Dr. Johnson’s book as an artifact worth preserving. With only a handful of exceptions, this edition lists exactly the same Greek phrases as the second, third and fourth editions, which were identical except for a few corrections. The translated text uses a modern English colloquial idiom, but it simultaneously maintains the perspective of a teacher in Saxony in the 1880s and 1890s. Of course, this approach creates mismatches and anachronisms, but then again, any use of Attic Greek for active dialog today is already a mismatch and an anachronism. Readers of this edition will be enriched by the discovery that “Prince Bismarck” may be mentioned in Attic Greek as ὁ πρίγκιψ Βίσμαρκ, and that you can haggle with a street vendor by observing dismissively, “In Leipzig you can buy a dozen for twenty marks” (ἐν Λειψία πωλοῦνται κατὰ δώδεκα εἴκοσι μαρκῶν). We have, of course, preserved Johnson’s list of example phrases useful for playing *Skat*, a popular German card game.

Johnson’s *Preface* and introductory *Small Rules and Observations* contain valuable insights about Greek grammar and idiom. They are worth reading with careful attention. We are pleased to make them readable to a wider audience.

1 This quote from the book’s title page is a slightly-modified version of Horace’s comment: *Ridentem dicere verum quid vetat* : *What prevents a person from speaking the truth while laughing?* : Horace, *Sermones* 1.1.24-25.

We added a few new items: an *Appendix* listing books and resources for learning spoken Ancient Greek; an *About the Author* section briefly introducing Johnson; and many footnotes with clarifying comments or references to specific sources. Aristophanes was the favorite source.

Most of the footnotes are specifically for the benefit of inexperienced classicists or independent learners who are working without the help of any teacher or classmates. We strictly avoided all abbreviations: Instead of referring to “Ar. Eccl.,” we wrote out “Aristophanes, Assemblywomen (Ecclesiazusae),” redundantly, each time. We frequently repeated the same explanatory notes verbatim, because readers will probably peruse the book out of order. The footnotes frequently refer to Herbert Weir Smyth’s *Greek Grammar*, a huge and exhaustive description of the features of Ancient Greek. This wonderful reference book is available online at the [Perseus Digital Library](#), and at the [Alpheios Project](#), and also in downloadable formats at the [Internet Archive](#).

Just for fun, we included one page of contemporary reader reviews of this book’s original edition. These reviews were included in some printings of the second edition in 1902.

In most cases, where the formatting was inconsistent, we preserved the inconsistencies, except in some cases we added a colon character “:” as a divider. Haphazard formatting is most noticeable in the preface *Small Rules and Observations*, but is present throughout. To emphasize words, Johnson frequently used letterspacing. Depending on the context, instead of letterspacing we either used *italics* or underlining for emphasis.

Johnson used star characters ★ to mark words imported from Modern Greek to represent modern concepts, but not in every case. We strictly preserved Johnson’s use of this character.

We titled this edition *Do You Speak Attic Greek* instead of *Do You Speak Attic* so that even inexperienced readers will grasp its purpose via the title. The English word “attic” also means *Dachboden*. (The title “*Sprechen Sie Dachboden?*” would be somewhat mystifying.)

The translator will be grateful to receive error reports or suggestions for improvements at the following email address: masyntias / at / gmail.com. Ἦδη γε νῦν χάριν πολλὴν ὀφείλομεν Ῥαφαήλῳ τινί, ὃς διορθώμασιν ὀξυδερκεστάτοις μηνὶ Δεκεμβρίῳ, ἔτει 2025 βοηθήσας συνεβάλετο.

Wolkenkuckucksheim, December 2025.

Anonymous Translator

Foreword to the Third Edition (1912)

The third edition is substantially an unchanged reprint of the previous one. A few obvious oversights and printing errors have been corrected. We did not believe it appropriate to make more comprehensive changes to this small volume, as the author has since passed away.

The Publishers

Foreword to the Second Edition (1902)

The second edition offers many additions to the first, as well as some citations for Greek phrases, here and there, where it seemed desirable.

Where possible, the author has considered requests made in many gracious conversations about this modest little book, to soften the German expressions in the section titled "A Grand."¹ However, here we have adopted the German terms unchanged from the Munich periodical *Fliegende Blätter* for the specific purpose of demonstrating that with just a small vocabulary of Attic colloquialisms, one can manage quite well even on what seems the most difficult soil.

It goes without saying that this little book presumes that the readers have already, at minimum, familiarized themselves with Greek word forms.

Plauen, Germany, end of 1901.

Dr. J.

¹ That section (H. *Card Playing*, 64. *A Grand*) contains phrases useful for playing the German card game *Skat*.

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Preface: The importance of Attic colloquialisms for mastering Ancient Greek (1889)

Nearly everyone considers Greek to be a fundamentally unlearnable language, never to be wielded as easily as a modern language, which one masters tolerably well. This present little book, which owes its origin to a merry holiday mood, should provide evidence to the contrary, as it makes a first attempt to teach Attic colloquial speech in its most useful expressions.

A person who knows the everyday language of a country holds the key to understanding that country's literary works and the people themselves.

An Attic schoolboy brought to his reading of Greek poets the same thing an Attic farmer carried into the theatre or the assembly: only their knowledge of Attic colloquialisms in their simplest forms. This knowledge enabled them to understand Sophoclean drama and Periclean oratory. The language of everyday life supplied the analogies needed to comprehend loftier works of speech and writing.

It has often been claimed that surprisingly few words and expressions are needed to allow the common man to get by in his mother tongue and to understand matters that for him are novel. Shouldn't it be possible to tease out the comparatively small original Athenian word-stock, grasp the language at its *core*, and make those words and expressions familiar once more, for all who want to really learn Greek?

Aristophanes offers plenty of verbal material for this purpose in those bits where he lets the common man speak in a folksy manner. Elsewhere in literature, one finds scattered passages which must represent true depictions of the speech of ordinary life. So this task cannot be unsolvable, even if the writings available to us provide only a small contribution to the solution.

The words and expressions in the dialogues below have been adopted mostly from Aristophanic speech. A few items had to be included from later Greek authors. Terms which were adopted from modern Greek to represent modern concepts have been identified with a star ★.

Even those with no intention of learning to converse in Attic will find engagement with Attic colloquialisms useful for understanding Greek. In the Latin classes of our *Gymnasien* [college preparatory schools], students only read writings in a higher, constructed language – think Cicero or Tacitus – where vernacular speech appears only rarely, here and there.

In contrast, in Greek class we encounter the speech of everyday life much more often. In Greek class we read dialogues in dramas, dialogues in Plato; orators do not address senators, rather they woo votes from the common man – this requires them to remain near to his speech, and this requires familiarity with the modes of expression in daily life, in order to get a nuanced understanding of Greek texts.

Secondly, the *color* of speech and the stylistic genre of a work of literature is only discernible to those who can gauge how far that style *differs* from everyday speech. If you have learned German by reading Schiller exclusively, then you will have lost any feel for the high tone and character of Schilleresque diction. Only those who approach that diction from everyday speech will be equipped to sense it. It's no different in Greek.

Thirdly, engagement with Greek colloquialisms forces *comparisons* between German and Greek expression and thereby supports the confidence and naturalness of translations from Greek, which depend on the ease and preparedness of word comparisons. What we may call the spirit [*Geist*] of the language manifests itself most conspicuously where the comparison of the languages is *effortless* and *immediate*: that is, the the area of the quotidian. Inevitably, just by studying this, the learner will attain, at no extra cost, the playful tone that arises naturally as soon as one juxtaposes the everyday expressions of modern life with ancient expressions.

Finally, one should note that nothing has created so many opponents to the learning of Greek in our *Gymnasien* as the popular opinion that Greek is unlearnable. The Belgian professor Émile de Laveleye described the observed results of *Gymnasium* instruction thusly: “Clear and indisputable result: we know little Latin and no Greek at all.”¹ Many claim this comment almost applies to German *Gymnasien*. Amazingly few who have “learned Greek” can declare with certainty how the Atticans would express the simplest ideas, such as “I will come to your place.” If a person could not immediately produce the Latin “veniam,” one would perceive the lack of the most basic Latin beginner skills, and if that person likewise failed to spot the distinction between “veniam” and “ibo,”² one would rightly decry the inadequacy of Latin instruction, and believe that such weakness must also impinge on the ability to grasp the *sense* of Latin *written* works. But in Greek? One can try, but one will find surprisingly few who can readily produce the colloquial Attic phrase “ἔξω παρὰ σέ”.³ In Greek class one eagerly studies Greek *rules*, but not Greek *speech*. One doesn't learn it for the grammatical education – Latin suffices for this – but rather for the speech. If you take a man who has departed school with a certificate of

1 “résultat net [et] incontestable: on sait peu le latin et point du tout le grec.” De Laveleye, Émile. [*La question du grec et la réforme de l'enseignement moyen*](#). Lacroix, 1869, p. 19.

2 *veniam* (I will come) and *ibo* (I will go), in Latin.

3 ἔξω παρὰ σέ : I will go to your house [to your place].

maturity⁴ in Greek language, and place a glass of Greek wine in front of him, he will hardly be able to produce suitable Greek words for saying thank you, or telling you the wine tastes good. Admittedly, such ability in language is not the goal or the task of *Gymnasium* Greek instruction, but the feeling arises that this ability gets lost and remains remote during the long and strenuous studies. The “matured” student⁵ is fully aware that it requires unspeakable trouble to render simple thoughts into genuine Greek expressions. That’s frustrating. It leads to the creation of an opponent of Greek. For this reason as well, my little book should show that it’s easy to sufficiently equip oneself with the Greek knowledge offered in our *Gymnasien* so that one can make oneself understood.

The main thing remains: The most common words and expressions in the *lingua franca* of everyday life constitute the original material, the nucleus of crystallization, on which and around which further speech formation begins and agglomerates. For this reason alone they deserve our attention. *Here* is the place to grasp the language, for those who really want to learn it.

Erasmus and his contemporaries, whose knowledge of Greek we admire, learned it from interactions with Greek-speaking teachers via conversations about objects in ordinary life. Nobody has ever really learned Greek purely from grammar and reading. The language deserves learners who truly learn it, rather than settling for the mere appearance of knowledge. As the excellent Wilhelm Roscher, the famous Leipzig economist, once stated in his book on Thucydides:

[Greek is] ... the language of all languages, in which one finds the most precious human words spoken. The solemn grandeur of the Spaniard, the delicate sweetness of the Italian, the familiar grace of the Frenchman, the emotional power of the Englishman, the unfathomable richness of the German, yes, even the dignity of the Roman senatorial language, here they are united, are purified in the fire of the spirit and melted together to the noblest ore.⁶

4 A certificate of “maturity” [*Zeugnis der Reife*, or *Reifezeugnis*] is a school leaving certificate that certain countries require students to earn, via passing an examination, before being admitted to study at university.

5 “matured” student : See the previous footnote.

6 “die Sprache aller Sprachen, worin die köstlichsten Menschenworte geredet sind. ...” Roscher, Wilhelm. [*Leben, Werk und Zeitalter des Thukydides*](#). Vandenhoeck und Ruprecht, 1842, pp. 68-69.

Small Rules and Observations

1. Nothing facilitates the mastery of a language as much as spotting its *weaknesses*. Only when we detect what's missing in the language do we correctly understand why it prefers this or that expression, loves this or that association of concepts, why it differs in this or that way from the idiom of our language. At that point we comprehend a good bit of its idiosyncratic essence, or as we like to call it, its spirit [*Geist*].

One notable weakness of Greek is that in its great wealth of forms, it often lacks any *conveniently* usable *passive* form. Many passive forms are identical with middle forms, and this makes their usage difficult, because clarity is the first law of language, and beyond this, for many verbs there simply aren't any exclusively passive forms.

In order to imitate the peculiar coloring of the Greek language, first of all one should take note of the following:

As far as possible, avoid any passive forms that are identical with middle forms, and pay attention to the way the Greeks tended to avoid them.

You must only use passive forms that are immediately recognizable as passives from the context, and that are in frequent use.

Paraphrases for passives are constructed in several ways:

a. using active verbs, e.g.:

to be taught: *μανθάνειν*

to be vaunted or extolled [*gerühmt werden*]: *εὐδοκιμεῖν*,

to be afflicted: *κάμνειν*,

to be brought to justice [in court]: *εἰσιέναι εἰς δικαστήριον*,¹

to be sued: *φεύγειν*,

to be considered as: *δοκεῖν*,

something's being done to me: *πάσχω τι*,

to be expelled: *ἐκπίπτειν*,

to be robbed of something: *ἀπολλύναι τι*,²

1 *εἰσιέναι* : present infinitive of *εἴσειμι*, alternate form of *εἰσέρχομαι* : *be brought into court for charges*.

2 *ἀπολλύναι* : present active infinitive of *ἀπόλλυμι*, which can mean *to destroy* but can also mean *to lose utterly*.

to be killed: ἀποθνήσκειν,
 they were banished: ἀνέστησαν,³
 I was replied to [I heard back]: ἤκουσα,
 Good is being shown to me: εὖ πάσχω,
 I was chosen by lot: ἔλαχον,⁴
 I was acquitted: ἀπέφυγον,
 I was reviled: κακῶς ἤκουσα,
 I was taken (with pity): (ἔλεός) με εἰσήει.⁵

b. variously via γίγνεσθαι : This word fills in for (be) made, (be) organized, accomplished, transferred, loaned, sold, earned, acquired, committed, celebrated, born, and other passives.

c. via nouns with verbs, e.g.:

to be praised: ἔπαινον ἔχειν,
 it is (often) said: λόγος ἐστὶ (πολύς),
 to be punished: δίκην διδόναι,
 things are getting heated⁶ : ὀργὴ γίγνεται (among other phrases).

d. via adjectives with εἶναι, e.g.:

to be seen: καταφανῆ εἶναι,
 you won't believe it⁷ : ἄπιστος εἶ (among other phrases).

2. Modern languages [such as French or German] have a peculiar precision in the enumeration of objects, which Greek lacks. In modern languages, when two verbs share the same object but expect two distinct grammatical cases, instead of repeating the noun, a pronoun is used as object with the second verb [in the grammatical case expected by the second verb]. *In Greek, the object of the second verb is left unspecified, regardless which case that verb expects.*

3 ἀνέστησαν : third person plural aorist active indicative of ἀνίστημι, *make someone rise or emigrate or leave sanctuary.*

4 ἔλαχον : first person singular aorist active indicative of λαγχάνω, *receive by lot or be chosen [for an office] by lot.*

5 εἰσήει : third person singular imperfect active indicative of εἰσέρχομαι : (ἔλεός) με εἰσήει : *(pity) entered me.*

6 Johnson's entry: *Es wird gezürnt.*

7 Johnson's entry: *Es wird dir nicht geglaubt.*

Objects which correspond to the French word *en* (just like German *welcher, welche, welches*) [in English this may become *some* or *any*] are not expressed in Greek, e.g.: “They will need to have the gold brought from Lydia, if they want some.” : ἐκ Λυδίας μεταστέλλεσθαι τὸ χρυσίον δῆσει αὐτοὺς, ἣν ἐπιθυμήσωσιν.

3. Just like Latin, Greek lacks a way to emphasize individual clauses in the way modern languages do. Namely, modern languages transform the concept to be emphasized into the predicate of a new clause, usually⁸ replaced with the word “it”, while the rest is joined as a subordinate clause using a relative pronoun or a conjunction. *Greek avoids splitting a sentence into two clauses in order to emphasize a concept*, e.g.:

He’s the one who said that : ὁ αὐτὸς ταῦτα λέγει.
Who is the man (whom) you are calling? : τίνα τὸν ἄνδρα καλεῖς;
Is it true that you did that? : ἄρ’ ἀληθῶς τοῦτ’ ἐποίησας;
How is it possible that ... : πῶς ... ;
How did it happen that ... : πῶς ... ;
(likewise also Plato, Crito 43B; Sophocles, Oedipus Tyrannus 391)

4. Greek does not allow coordinate sentences or coordinate clauses to remain unconnected. Asyndetic coordination of clauses is used only rarely, as an expression of lively excitement.

In continuous speech, *each new sentence must be connected* to the previous sentence with an appropriate conjunction (δέ, καί, οὖν, γάρ, etc.).

Students should be warned against confusing μέν for a conjunction that connects with the *previous* sentence, because μέν serves only as a hint to the *following* clause.

In uninterrupted speech, continuing without conjunction is only permitted:

- a) In those places where in German we would use a colon;
- b) When the new sentence begins with a strongly emphasized demonstrative;
- c) When the new sentence begins with εἴτα (“and then”) or ἔπειτα ;
- d) Where we would continue a thought using “but not”⁹; in that case, we would find a simple οὐ (or μή), because οὐ together with δέ means “not even”; often also as οὐ μέντοι.

8 “Usually” may be an overestimate. Perhaps “often” would be more accurate.

9 Johnson’s example: Wo wir im Deutschen mit “nicht aber” fortfahren;

5. Please take note: ¹⁰

well, ... = ἀλλά, ¹¹
and then = ἄρα,
then he came, then he said = καὶ ἦλθε, καὶ εἶπεν,
nevertheless = μέντοι,
because otherwise = γάρ,
surely, without doubt = δήπου, ¹²
and just like that = καὶ δὴ (δὴ = ἦδη), compare πάλαι δὴ (“long ago,” “for a while
now”), νῦν δὴ (“just now”),
yet certainly = δέ,
only then = οὕτω δὴ, οὕτω,
... however or indeed = ... μὲν, ¹³
(but) in the meantime = οὐ μὲν ἀλλά,
probably (adv) = ἦ που ...
or (after negations) = οὐδέ, μηδέ,
indeed, certainly = δῆτα, ¹⁴
not so much ... as rather ... = $\left\{ \begin{array}{l} \text{οὐ τοσοῦτον ὅσον ...} \\ \text{οὐ τὸ πλεον ... ἀλλὰ...} \end{array} \right.$

The fact that “and then” can everywhere be translated as ἄρα does not in any way mean that ἄρα can be translated everywhere as “and then.” εἰ ἄρα if in fact ... γὰρ ἄρα then in fact. The word ἄρα expresses as certain surprise arising from a perception and a conclusion drawn from it.

6. great stroke of luck : πολλὴ εὐδαιμονία
major mishap/misfortune : πολλὴ δυστυχία
great abundance : πολλὴ ἀφθονία

10 Note 5 lays out various ways to express sequence, consequence, contingency, adversativeness and contemporaneity.

11 Typically, ἀλλά is adversative: It introduces a clause that contrasts with or opposes something previously stated. However, in some contexts, especially in dialogue or rhetorical speech, ἀλλά functions as a discourse marker to shift focus, introduce a new point, or respond to an implied situation. In some contexts, ἀλλά can soften a statement by framing it as a response or counterpoint, making it less abrupt and more engaging. See Smyth, *Greek Grammar*, §2784a through e.

12 We omitted this example: denn (folgernd), z. B. höre denn, so ward er denn ... == δὴ

13 Just like the German word *allerdings*, the Attic word μὲν can have an adversative meaning (like English *nevertheless*), but μὲν can also have an assertive or intensive sense (like English *indeed* or *certainly*).

14 Johnson compared this to the Latin word *quaesio*. Perhaps Johnson intended to type “*quidem*”? (Latin) *quaesio* indicates a request, but that is not similar to (German) *doch* or (Greek) δῆτα, which are affirmations or intensifiers.

great foolishness : πολλή μωρία

great ignorance : πολλή ἀμαθία

great stupidity : πολλή ἀλογία

huge bustle or busy-ness or commotion : πολλή πραγματεία

great discouragement : πλείστη ἀθυμία

7. Such a splendid
Such a repulsive
Such an experienced
Such a narrow-minded
Such a dangerous
etc. } = τοιοῦτος

Such deplorable (things)
Such commendable (things)
etc. } τοιαῦτα

it sounds pretty
it tastes good
it smells good } ἡδύ ἐστιν.

(now) too late
(now) too early } τηνικάδε.

The usual expression for
to hope } is οἶσθαι
to fear }

to promise
to threaten
to answer
to reply } is φάναι
... he continued, = ἔφη

8. A friend : φίλος τις.

An upright friend : χρηστός τις ἄνθρωπος φίλος.

9. Our 500 students : οἱ ἡμέτεροι πεντακόσιοι μαθηταί.

My three best students : οἱ τρεῖς ἄριστοι τῶν μαθητῶν μου.

10. I don't ask for money, but affection (love) : αἰτῶ οὐκ ἀργύριον, ἀλλ' εὐνοίαν.

11. I had : εἶχον

I also had that class once : καὶ γὰρ ¹⁵ εἶχον τὴν τάξιν ταύτην ποτέ.

He was at my house yesterday : παρ' ἐμοὶ χθὲς ἦν.

The preterite tense¹⁶ of *be* and *have* and other verbs that express duration will be rendered in the Greek imperfect tense. With other verbs, the past is rendered in the Greek aorist tense, or more rarely in the Greek perfect tense. If an adverb of the past (e.g., *back then* or *at that time*) fits the verb, then we use the aorist tense. If an adverb of the present fits (e.g., *already* or *by now*) then we use the perfect tense.

Did you find the money? (Have you found the money?) : ἄρ' εὔρηκας τὰργύριον;

Yes, I found it. (I have found it.) : εὔρηκα νῆ Δία.

Where did you find it? : ποῦ εὗρες;

I found it in the garden. : Ἐν τῷ κήπῳ εὔρον.

12. After verbs of saying and intention, the aorist infinitive expresses past time, e.g.:¹⁷

He says that he found it. : φησὶν εὑρεῖν.

13. Translate *see that it happens*, or *make it happen*, using ὅπως with the future indicative.¹⁸

(See that) no man learns of these things : ὅπως ταῦτα μηδεὶς ἀνθρώπων πεύσεται.

14. After the expressions ἐξ οὗ or ἐπεὶ there follows no οὐ or μή.¹⁹

Since we last saw each other, it has rained a lot : ἐξ οὗ or ἐπεὶ εἶδομεν ἀλλήλους,
ὕδωρ ἐγένετο πολὺ.

15. In phrases where *to be* could be replaced with *to go*, we use παρεῖναι εἰς.

Were you often in the theatre? ἦ πολλάκις παρήσθα εἰς τὸ θέατρον;

15 καὶ γὰρ = καὶ ἔγω

16 This comment does not apply to English tenses, only German. Johnson is offering advice on how to translate the German preterite tense (*Präteritum*) into various Greek past tenses. His advice does not address translating various English past tenses (English simple past vs. present perfect, let alone continuous expressions such as *I was searching*).

17 This is called indirect discourse. See Smyth, *Greek Grammar* § 2016, 2019 and 1866.

18 Johnson is giving advice on translating a special sense of the German word *daß*: *Bedeutet daß soviel wie mache(t) daß, so wird es durch ὅπως mit dem Indic. Fut. ausgedrückt*. See Smyth, *Greek Grammar* § 2213: “ὅπως ... with the future indicative may be used without any principal clause, to denote an urgent exhortation or a warning.”

19 Johnson's German example here does include a negation, *nicht*: *Seit wir uns nicht gesehen, hat es viel geregnet*. In contrast, the English sentence, like the Greek, requires no negation.

16. Indefinite adverbs and pronouns often become negative after negative verbs, but the word *πως* remains unchanged.²⁰

17. *Yes* meaning *on the contrary*, or *oh yes*, to dispel disbelief or doubt : *ναί*

18. *Too* in the sense of *too much* (or *too little*, etc.) is generally not translated:

There are too few of us : *ὀλίγοι ἐσμέν.*

You've written too little : *ὀλίγον ἔγραψας.*

The water is too cold [to wash with] : *τὸ ὕδωρ ψυχρὸν ὥστε λούσασθαι ἐστίν.*

We are too young to know this : *νέοι ἔτι ἐσμέν ὥστε τοῦτ' εἰδέναι.*

Not enough = *ὀλίγος*

He doesn't have enough to live : *βίον ἔχει ὀλίγον.*

I don't have enough money : *ἀργύριον ἔχω ὀλίγον.*

Enough or *sufficient* is usually expressed as an adjective, using *ικανός*

Enough money : *ικανὸν ἀργύριον.*

I think twenty students are enough : *ικανοὺς νομίζω μαθητὰς εἴκοσιν.*

Enough meaning *in great quantity* = *οὐκ ὀλίγος*.

19. *Another* meaning *yet one more* = *ἕτερος* ; *another* meaning *some other one* = *ἄλλος*.

I was there and many others [too] : *ἐγὼ παρεγενόμην καὶ ἕτεροι πολλοί.*

There are plenty of other good books : *ἀλλ' ἔστιν ἕτερα νῆ Δία χρηστὰ βιβλία οὐκ ὀλίγα.*

no other matter : *οὐκ ἄλλο πρᾶγμα.*

who else? : *τίς ἄλλος;*

20. Still, even now²¹ = *ἔτι καὶ νῦν*,

some other one : *ἄλλο*,

some others, a few others : *ἄλλοι*,

someone else, some other one : *ἄλλος τις*.

Does he have any more money? : *ἀρ' ἔχει ἀργύριον ἄλλο;*

He has some : *ἔχει.*

20 Johnson included no examples with this advice.

21 Note 20 shows various ways to translate the German word *noch*. In English there is no obvious feature that connects these phrases, but in German they all contain the word *noch*.

21. You two old men : ὦ δύο πρεσβύτεα.
 These two old men here : τῶ πρεσβύτεα τῶδε.
 These two : τῶδε (ἄμφω).

The word ἄμφω always requires the modified noun to be in the dual, but the word ἀμφότερος usually modifies a noun in the plural.

22. alone (= all by myself) : αὐτός,
 alone (= the only one) : μόνος.
 We are alone (by ourselves) : αὐτοί ἐσμεν.
 We are the only ones : μόνοι ἐσμέν.
 I did the (written) assignment myself : αὐτὸς ἐγὼ ταῦτα ἔγραψα.
 I am the only one who did the (written) assignment : μόνος ἐγὼ ταῦτα ἔγραψα. ²²

23. I have more of these (sons) than of those (daughters) :
 πλείους ἔχω τούτους ἢ ἐκείνας
 I have more of those (sons) than of these (daughters) :
 πλείους ἔχω ἐκείνους ἢ ταύτας

24. Want (I feel like, I have decided) : ἐθέλειν.
 Want (I wish) : βούλεσθαι.
 He doesn't feel like it : οὐκ ἐθέλει.
 (Longingly) wish for / long for : ἐπιθυμεῖν.
 Want = to be about to : μέλλειν.

Where are you hurrying to? I want to take a letter to the mailbox : ποῖ θεῖς; ²³ ἐπιστολὴν μέλλω φέρειν εἰς τὸ κιβώτιον (γραμματοκιβώτιον).

I want to go : εἶμι or βαδιοῦμαι ²⁴

25. Where is your brother? ποῦ 'σθ' ὁ σὸς ἀδελφός; ²⁵

22 This is also an example of [Note 3](#), above.

23 ποῖ : *whither? to where? where to?*
 θεῖς : second person singular present indicative active of θέω, *to run, hasten*.

24 The future tense can express a desire. This is called a voluntative future. See Smyth, Greek Grammar §1912.

25 ποῦ 'σθ' ὁ = ποῦ ἐστι ὁ. See Aristophanes, *Plutus* (Wealth) 749 & 864, *Birds* (Aves) 353, *Lysistrata* 433, *Peace* (Pax) 1047, *Wasps* (Vespae) 935, *Clouds* (Nubes) 1247.

26. At our house, at your house (or place)²⁶ = παρὰ ἡμῶν, παρὰ ὑμῶν (παρά +dative).
To our house, to your house (or place)²⁷ = παρὰ ἡμᾶς, παρὰ ὑμᾶς (παρά +accus.).
27. Bring (a thing) : φέρειν,
 Bring (a person) : ἄγειν.
 I will bring the book : οἴσω τὸ βιβλίον.
 I will bring you to his house (or place) : ἄξω σε παρ' αὐτόν.
28. I'm walking (here or there) : βαδίζω,²⁸
 I'm coming (here) : ἔρχομαι,
 I came here : ἔληλυθα,
 I have come/arrived : ἦκω,
 I'm back (here) : ἦκω,
 until I'm back here : μέχρι ἂν ἦκω,
 I'm going on (I'm proceeding) : χωρῶ,
 I will visit him : εἶμι (εἴσειμι) ὥς αὐτόν,²⁹
 I will come : ἥξω.
 I will go in order to ask him : εἶμι ἐρωτήσω αὐτόν,³⁰
 I come here to dine : ἔρχομαι δειπνήσω.
 go out (outside) : θύραζε ἐξίεναι or θύραζε βαδίζειν.
29. The good students : οἱ ἀγαθοὶ τῶν μαθητῶν.
 The good students : οἱ ἀγαθοὶ μαθηταί.
30. Here comes the young man : τὸ μαιράκον τοδὶ (τόδε) προσέρχεται.³¹
31. I have nothing to eat : οὐκ ἔχω καταφαγεῖν.
32. here (at the location of the speaker) : ἐνθάδε,

26 German: *bei uns, bei euch*; French *chez nous, chez vous*; English: *at my house, at your house* (or: *at your place*).

27 German: *zu uns, zu euch*; French *à nous, à vous*; English: *to my house, to your house* (or: *to your place*).

28 The Greek verb βαδίζω, similarly to the German verb *gehen*, refers to travel on foot. In contrast, the English word *go*, just like the Greek verb ἔρχομαι, can refer to any motion or travel, either on foot or on horseback or by any vehicle. The Greek verb ἔρχομαι can be translated as *go* or *come*, depending on the direction of motion.

29 Sometimes ὥς is used as a preposition, like εἰς, after verbs of motion and where the object is a person, not a place. See Smyth, Greek Grammar, § 1702.

30 For the use of future participles with verbs of motion to express purpose, see Smyth, Greek Grammar, § 2065.

31 τοδί = τόδε, *that thing there*. See Smyth, Greek Grammar, § 333g : "The deictic suffix -ī may be added to demonstratives for emphasis."

here (near the location the speaker) : ἐνταῦθα,
here (on the spot) : αὐτοῦ.

33. To know someone : γινώσκειν τινά. ³²
34. Not large, but pretty : μέγας μὲν οὐ, καλὸς δέ.
35. He has a broad forehead : πλατὺ ἔχει τὸ μέτωπον.
She has the loveliest hands : τὰς χεῖρας ἔχει παγκάλας.
36. Intend, think of : ἐπινοεῖν or διανοεῖσθαι.
37. I'm memorizing Homer's poems : μανθάνω τὰ Ὀμήρου ἔπη. ³³
I know the Iliad by heart : ἐπίσταμαι τὴν Ἰλιάδα.
I could recite the Odyssey from memory :
δυναίμην ἂν τὴν Ὀδύσειαν ἀπὸ στόματος εἰπεῖν.
38. My father forced me to learn the Odyssey by heart ³⁴
ὁ πατὴρ ἡνάγκασέ με τὴν Ὀδύσειαν μαθεῖν
ἡνάγκασέ με μαθεῖν forced me to acquire this knowledge
ἡνάγκασέ με μανθάνειν forced me to occupy myself with acquiring this knowledge
39. εὖ λέγει : he's right
καλῶς λέγει : he speaks well
40. I have more money than you, but Karl has the most :
ἐγὼ μὲν ἀργύριον ἔχω πλεον σοῦ, πλεῖστον δὲ Κάρολος.
41. The man whose letter you are reading : ὁ ἀνὴρ, οὗ ἀναγινώσκεις τὴν ἐπιστολήν. ³⁵
Whose letter are you reading? : τὴν τίνος ἐπιστολήν ἀναγινώσκεις ;
42. Are you putting on your hat? : ἡ περιτίθεσαι τὸν πῖλον ;
Take off your boots : ἀπόδυθι τὰς ἐμβάδας. ³⁶

32 γινώσκω means to *know* a person or *be acquainted with* a person or a matter ; οἶδα usually means to *know* a fact.

33 Every German example in Note 37 includes the adverb *auswendig*. This overlap vanishes in English translation. In general, the Attic Greek expression for *by heart* (or *from memory*) is ἀπὸ στόματος (*from the stomach*).

34 Johnson is giving one example of the distinction between aoist infinitive (μαθεῖν) and present infinitive (μανθάνειν).

35 This example distinguishes *whose* as a relative pronoun versus *whose* as an interrogative pronoun.

The possessive is already expressed by the middle or passive voice.³⁷

43. He will relieve you of your eye diseases : ἀπαλλάξει σε τῆς ὀφθαλμίας.
One day has robbed me of my wealth : μία ἡμέρα με τὸν πάντα ὄλβον ἀφείλετο.
He stole my money³⁸ : ὑφείλετό μου τὰργύρια.³⁹

The verb *take* and similar verbs require no possessive pronoun if the person has already been named as a direct or indirect object.⁴⁰

44. Do you need something? : δέει τίς; ⁴¹
Is there anything new? : λέγεται τι καινόν; ⁴²
45. Where are you from? : Πόθεν ἔκεις;
From the garden : ἐκ τοῦ κήπου.
From which one? : Ἐκ τοῦ ποίου;

When *ποιός* refers to a common noun with an article (*substantivum appellativum*) or to a clause that represents one, then it takes an article. The article is normally only omitted when *ποιός* is a predicate.⁴³

46. Money in modest amounts : ἀργύριον.
Money == capital, property : χρήματα.

36 ἀπόδυσθι is second aorist active imperative. In this verb, the second aorist form is used intransitively (and probably also with a middle sense). See Smyth, Greek Grammar § 819. Compare also the [footnote on ἀποδύου below](#) (*Dialogues*, F. At Home, 57. Sit down, stand up).

37 Skip possessive pronouns because of middle voice: English pretty much requires possessive pronouns in this case (*take off your boots, your hat*) but Greek does not need them, if the person can be inferred via the Greek middle voice.

38 Johnson's German example has both a possessive pronoun and an indirect object: *Er hat mir mein Geld gestohlen*.

39 Unlike the English word *my*, the word *μου* here is not a possessive, but an oblique object pronoun (genitive of ἐγώ). τὰργύρια = τὰ ἀργύρια

40 Skip possessive pronouns because of direct or indirect object: German and English either require or allow possessive pronouns here (*your eye diseases, my money*), but Greek does not require them, because the person was already indicated as a direct or indirect object.

41 δέει : second person singular present middle indicative of δέομαι, *do you need (something)?, are you in need of (something)?*

42 λέγεται τι καινόν; = *What's the rumor? What news is being said?* See Demosthenes, [Orations 4 \(Philippica 1\) sec 10](#).

43 See the preceding example, in Note 45.

47. τάχα : can mean either “quickly” or “perhaps”
ταχύ, ταχέως : quickly, soon.
διὰ ταχέων : swiftly, at once.
48. Among, under : ἐν, e.g., ἐν τοῖς Χριστιανοῖς πολλοί εἰσιν Ἰουδαῖοι.⁴⁴ Ἐν νέοις ἀνὴρ γέρων.⁴⁵
49. Not especially, not particularly : οὐ πάνυ.
He is not making much of an effort : οὐ πάνυ σπουδάζει.

50. In Greek, the natural placement of adverbs is immediately before the concept to be modified. Any deviation from this placement puts emphasis on the adverb. Χάριν σωθέντες ὑπὸ σοῦ σοὶ ἂν ἔχομεν δικαίως : Since you saved us, we should thank you, and with just cause.

51. In Latin grammar, indirect exclamatory sentences are treated the same as indirect questions. In Greek, the two types are distinguished because indirect questions start with a direct or indirect question word, but indirect exclamatory sentences begin with a relative pronoun, namely with a *simple* relative pronoun.⁴⁶

52. Where should we sit? : ποῦ καθιζησόμεθα;⁴⁷
53. The whole world (*tout le monde*) : πάντες ἄνθρωποι (with no article).
54. The sense of the phrase “in order to” is often expressed using βουλόμενος.
55. I received == ἔχω, e.g., I received 10 marks from my father : δέκα μάρκας ἔχω παρὰ τοῦ πατρός.
56. Rather than ... : μᾶλλον ἢ ...
57. Just now : τότε.⁴⁸

44 Among the christians are many jews.

45 An old man among young men.

46 Unfortunately, Johnson did not include any Greek examples for note 51.

47 In this example, German uses the word *wohin* (*where to*), not the word *wo* (*where*). The English word *where* can mean either *wo*/ποῦ or *wohin*/ποῖ, so the guidance in Note 52 (use ποῦ not ποῖ) is still somewhat useful for English speakers.

48 In some contexts, τότε can also mean *formerly* or *before*.

58. μέν precedes other conjunctions, so not πολλοὶ γὰρ μέν..., but πολλοὶ μέν γὰρ..., similarly μέν γε..., μέν δή..., μέν οὖν..., μέντοι.

59. Otherwise is omitted in expressions like “otherwise, he would ...”⁴⁹

60. Sentence connections like the following: “When I get to Dresden and go across the bridge, then I will see the monument to Augustus the Strong” are rendered in Greek as, “When I get to Dresden, then I will see, when I go over the bridge, the monument.” Nevertheless, both dependent clauses precede the main clause.⁵⁰

61. The ordinary expression for “please” is πρὸς (τῶν) θεῶν. Sometimes πρὸς τοῦ Διὸς or similar appears. πρὸς θεῶν is in no way (as is commonly claimed) any kind of divine affirmation, but a verbal formula for making requests.

62. Greek not only has contrary-to-fact conditions in the present and the past, as grammar books seem to claim, e.g., “I would be satisfied,” or “I would have been satisfied, if...,” but there also must be contrary-to-fact conditions in the future. For example, I say: “If I were in New York tomorrow, I would join the festival,” even though I know that I cannot be there tomorrow. This contrary-to-fact condition of the future is expressed with εἰ with the optative in the subordinate clause, and then in the main clause with optative and ἄν.⁵¹

Note: In examples such as φαίη δ’ ἂν ἡ θανούσα, εἰ φωνήν λάβοι,⁵² the optative does not replace the preterite tense, but instead, as in many other cases, literally stands for the future contrary-to-fact: “If the deceased girl were to return *someday in the future*, then she would confirm it.”

63. One makes commands with the aorist imperative. The present imperative means: “*Make an effort* to do this or that,” or also: “*Proceed* to do it.”⁵³ Compare Aristophanes, Thesmophoriazusae, 261–262 (for continuing), or The Birds (Aves) 175–176. Verbs of speaking or of motion often prefer the present imperative because the action is thought to be continuous.

49 e.g., Sophocles, Oedipus the King (Oedipus Tyrannus), 83. : ἀλλ’ εἰκάσαι μέν, ἡδύς· οὐ γὰρ ἂν κάρα πολυστεφής ᾧδ’ εἶρπε παγκάρπου δάφνης. : *But to guess, it must be pleasant: because [otherwise] a many-crowned head would not creep this way with an all-fruitful laurel.*

50 Johnson did not include any example Greek sentence for Note 60.

51 Greek grammar books in English call these “Future Less Vivid” conditions. See Smyth, Greek Grammar § 2329.

52 Sophocles, Electra, 548: “And the girl who died would speak as I do, if she could find a voice”

53 Or “*Continue* to do it.”

64. [In English,] we express an urgent command with an imperative: “Do it!” or “Just do it!”⁵⁴ In Greek, they like to express this using οὐ with the future tense. Negation is handled using οὐ μή.⁵⁵ For example:

Just be quiet! : οὐ σιγήσει;
No babbling! : οὐ μή λαλήσεις;
Don’t stop! : οὐ μή διατρίψεις;

[These Greek examples are questions in form, but commands in sense. Note the question mark “;” at the end of each.]

54 English: *Just do it!* ; German: *So mach’ doch!*

55 Greek can express commands in the form of a question using a future indicative in the second person. Instead of *Do it!*, Attic Greek formulates this as *Won’t you do it?*, but that form expresses urgency. For example, the sentence οὐ σιγήσει; conveys a firm command: *Be quiet!* In all the *Dialogues* sections below, there are probably several dozen example entries in this format. See Smyth, *Greek Grammar*, §1918-9, §2757b. From §1919 : “The future with οὐ μή with the second person singular of the future in the dramatic poets denotes a strong prohibition ; as οὐ μή διατρίψεις don’t dawdle (you shall not dawdle) Ar. Ran. 462. [Aristophanes, *Frogs*, 462]”. Also see §1917.

DIALOGUES

A. Miscellaneous

1. Hello

Well, hello there!	ὦ χαῖρε!
Good morning, Karl!	χαῖρ' ὦ Κάρολε!
Good morning, Gustav! (in response)	καὶ σύγε, ὦ Γούσταβε!
I'm delighted to see you. }	ὦ χαῖρε φίλτατε. ¹
Welcome, sir. }	
Welcome. }	ἀσπάζομαι.
Greetings. }	
Welcome, Mr. Müller. }	Μύλλερων ἀσπάζομαι.
Hello, Mr. Müller. }	
Nice to see you. [I (greet) you, too.]	κᾶλῳγέ σε.
Hello, hello! I'm so glad you've come.	χαῖρε, χαῖρε, ὥς ἀσμένῳ μοι ἦλθες, ὦ φίλτατε!
Well, hello! What have you got there?	ὦ χαῖρε, τί φέρεις;
Hello, Pericles. What can I do for you?	ὦ χαῖρε, Περικλείς, τί ἔστιν; ²
Is there any news? }	{ λέγεται τί καινόν;
What's the rumor? }	{ λέγεται τί νεώτερον;
Good evening, gentlemen!	χαίρετε, ὦ φίλοι!
Good evening, ladies!	χαίρετε, ὦ δέσποιναι!
Good evening, young ladies!	χαίρετε, ὦ κόραι!
Paul says hello.	Παῦλος ἐπέστειλε φράσαι χαίρειν σοι.

1 ὦ χαῖρε φίλτατε : See Aristophanes, *Lysistrata* 853.
Compare also Euripides, *Children of Heracles* (Heraclidae), 574 : ὦ χαῖρε, πρέσβυ, χαῖρε καὶ δίδασκέ μοι ;
also Aeschylus, *Suppliants* (Supplices), 602 : ὦ χαῖρε πρέσβυ, φίλτατ' ἀγγέλλων ἐμοί.

(ὦ) φίλτατε : *most beloved*. A polite and friendly form of address. Optionally, it may be left untranslated, or translated indirectly by some other polite expression, since “most beloved” is hyperbolic in English.

2 τί ἔστιν; : Depending on the context, this phrase can mean: (1) *What is that?* (2) *What's the matter? What's up?* (3) *Yes? What can I do for you?* See Aristophanes, *The Clouds* (Nubes) 824; *The Peace* (Pax) 268; *Thesmophoriazusae* 193; *The Knights* (Eques) 157, 957.

My dear sir!
Hey, mate!
Great to see you!

}

ὦ φίλ' ἄνερ! ³

2. How are you?

How are you?
What are you up to? }

τί πράττεις;

I'm doing very well, thanks.

πάντ' ἀγαθὰ πράττω, ὦ φίλε.

I'm doing better now than yesterday.

ἄμεινον πράττω ἢ χθές.

How is your father?

τί πράττει ὁ πατήρ σου;

He's doing quite well.

εὐδαιμόνως πράττει.

How are things with you otherwise?

τί δ' ἄλλο παρ' ὑμῖν.

How are you?

πῶς ἔχεις;

Lousy.

ἔχω κακῶς.

I have no joy left in life.
Everything feels pretty bleak. }

οὐδεμίαν ἔχω τῷ βίῳ χάριν. ⁴

I'm not doing well.

κακῶς πράττω.

I'm not in good shape.

φαινλόν ἐστι τὸ ἐμὸν πράγμα.

How are things in Leipzig?

τίς ἐσθ' ὁ ἐν Λειψία★ βίος; ⁵

Very nice, thanks.

οὐκ ἄχαρις.

3 ὦ φίλε ἄνερ : vocative of φίλος ἀνὴρ, beloved man. Similar to ὦ φίλτατε above, this is a polite and friendly form of address which optionally may be left untranslated, or translated indirectly by some other polite expression. See Aristophanes, Wealth (Plutus), 1025.

4 See Aristophanes, Lysistrata, 864-866: ταχύ νυν πάνν· ὥς οὐδεμίαν ἔχω γε τῷ βίῳ χάριν, ἐξ οὐπερ αὕτη ἔξηλθεν ἐκ τῆς οἰκίας· : Be quick, because I have no joy in life since she left my house.

5 Johnson used the star character ★ to indicate Greek terms which he had introduced from Modern Greek to represent modern concepts. Johnson put a star ★ after Λειψία, but not after Μύλλερος or Γούσταβος.

3. Are you okay?

What's wrong? What's the matter? }	τί πάσχεις;
I'm doing wonderfully.	πάσχω θαυμαστόν.
What's distressing you?	τί κάμνεις; ⁶
What happened to you?	τί πέπονθας;
What is ailing you? What's up with you? }	τί ἔπαθες;
Why are you groaning?	τί στένεις;
Why are you in such a bad mood?	τί δυσφορεῖς;
Don't be so gloomy, kid.	μὴ σκυθρώπαζε, ὦ τέκνον.
I'm miserable here.	ἄχθομαι ἐνθάδε παρών.
You seem to me to be freezing. You look cold. }	ρίγων μοι δοκεῖς.
I am dizzy.	ἰλιγγιῶ.
I have a headache.	ἀλγῶ τὴν κεφαλὴν.
You definitely have a hangover.	οὐκ ἔσθ' ὅπως οὐ κραιπαλᾶς. ⁷
What is your illness?	τίνα νόσον νοσεῖς;
You must be seasick.	ναυτιᾶς δήπου.
You're getting the sniffles.	κόρυζά σε λαμβάνει. ⁸
God help me!	Ζεῦ σῶσον!
My eyes hurt.	ὀφθαλμιῶ.
Are you tired?	ἄρα κέκμηκας; ⁹
My legs hurt from the long walk.	ἀλγῶ τὰ σκέλη μακρὰν ὁδὸν διεληλυθώς. ¹⁰

6 See Aristophanes, *The Clouds* (Nubes), 708.

7 Literally: *It's impossible that you have no hangover*. See Smyth, *Greek Grammar* § 2515: “οὐκ ἔστιν ὅπως *in no way, it is not possible that* (lit. *there is not how*).”

8 “In classical Greece, sniffles have you.” 😊 (https://en.wikipedia.org/wiki/In_Soviet_Russia)

9 κέκμηκας : second person singular perfect active indicative of κάμνω, *be weary, be ill, suffer*.

10 διεληλυθώς : perfect active participle, masculine singular nominative of διέρχομαι (δια-έρχομαι), *pass through*. (*I ache in the legs, having passed through the long road*.)

You're a better walker than I am.
She's fainting.

κρείττων εἶ μου σὺ βαδίζεις.¹¹
ώρακιᾷ.

4. Farewell

Farewell. }
Goodbye. }

{ ὑγίαινε!
ὕγιαίνετε!¹²

I'm off then, goodbye!

ἀλλ' εἶμι, σὺ δ' ὑγίαινε!

You too! [in response]

καὶ σύγε!

Be happy!

χαῖρε πολλά!

Give me your hand!

ἔμβαλέ μοι τὴν δεξιάν!¹³

God grant you every blessing!

τοὺς θεοὺς εὐχομαί σοι διδόναι πολλὰ καγαθά.

God grant you health, happiness and success!

τοὺς θεοὺς εὐχομαί σοι διδόναι ὑγίειαν καὶ
σωτηρίαν καὶ ἀγαθὰ πολλά.

Now fare you well and remember me kindly!

ἀλλὰ χαῖρε πολλά καὶ μέμνησό μου!¹⁴

Until we meet again! [Goodbye!]

εἰς αὖθις!

Be happy!

ἴθι χαίρων!

Good night!

ὕγαινε!¹⁵

Be brave!

εὐψύχει!¹⁶

May the earth lie light upon you.

κούφα σοι χθὼν ἐπάνωθε πέσοι.¹⁷

11 For the use of an infinitive that defines the meaning of an adjective, see Smyth, Greek Grammar § 2001, 2002.

12 A few additional farewell words:

- ἔρρωσο / ἔρρωσθε [be healthy]: goodbye at any time of day.
- εὐτύχει / εὐτυχεῖτε [be prosperous]: goodbye at any time of day.
- χαῖρε / χαίρετε [be joyful]: hello or goodbye, at any time of day. It can function as good morning or good night.

13 See Aristophanes, *The Frogs* (Ranae), 754; Lucian, *The Downward Journey*, 22. This Attic Greek phrase is probably misplaced here in this list of farewells. This phrase not used as a farewell, but as a part of making a pledge or agreement, or as a generic expression of warmth.

14 μέμνησο : second person singular perfect middle imperative of μνησέω, remember. See Aristophanes, *The Peace* (Pax), 719.

15 Johnson listed ὑγίαινε as the equivalent of *good night*. It's unclear if this usage is actually attested. Characters parting at night might use generic terms like χαῖρε, or might only mention going to bed without stating a set farewell.

16 εὐψύχει : second singular present imperative active of εὐψυχέω, be of good courage.

5. Please

Forgive me. }
Pardon me. }
Excuse me. }

{ συγγνώμην ἔχε.
{ σύγγνωθί μοι.

It's mine. Give it to me, please!

ἐστὶ τὸ ἐμόν. ἀλλὰ δός μοι, ἀντιβολῶ!

Please give it to me.

δός μοι πρὸς τῶν θεῶν.

I'm pleading with you!

πρὸς τοῦ Διός, ἀντιβολῶ σε!

For God's sake, I beg you!

πρὸς πάντων θεῶν!

Please do stay.

ἀλλὰ μένε καὶ μὴ ἄλλως ποίει.

Be so kind ... }
Do me the favor ... }

χάρισαί μοι. ¹⁸

Well then, do us a favor.

ἀλλὰ χάρισαι ἡμῖν.

Do me a little favor.

χάρισαι βραχύ τί μοι. ¹⁹

What can I do for you?

τί σοι χαρίσωμαι; ²⁰

Kindly give it to me.

βούλει μοι δοῦναι; ²¹

I'll do you this favor. }
I'll help you with that. }

χαριοῦμαί σοι τοῦτο. ²²

Just so. }
As you say. }
Yes. }

ταῦτα. ²³

17 See Euripides, *Alcestis*, 463-464; This is a well-known epitaphic expression, commonly seen in inscriptions or literary references to death. Similar sentiments appear in Roman epitaphs: *sit tibi terra levis*.

18 *χάρισαί* : second person singular aorist imperative middle of *χαρίζομαι*, *show a kindness, gratify, favor*.

19 See Aristophanes, *Thesmophoriazousae*, 938.
τί : the indefinite pronoun *τι* is oxytone here because *μοι* is enclitic.

20 See Aristophanes, *Thesmophoriazousae*, 939.
χαρίσωμαι : This is aorist deliberative subjunctive.

21 *βούλει* : second person singular present middle of *βούλομαι*. Used inside a question as a polite request.

22 *χαριοῦμαι* : first person singular future indicative middle of *χαρίζομαι*, *show a kindness, gratify, favor*.

23 See Aristophanes, *Wasps* (*Vespae*), 142.

With pleasure! }
Gladly! }

Please tell the others.

Do tell him, please.

May I fill your glass?

φθόνος οὐδεὶς!

[Literally: *No obstacle*]

οὐ δῆτα γενναίως τοῖς ἄλλοις ἐρείς; ²⁴

εἰπὲ δῆτ' αὐτῷ πρὸς τῶν θεῶν.

βούλει ἐγχείω σοι πιεῖν; ²⁵

6. Thanks

I appreciate it! }
Thanks! }

Thank you!

Thanks for caring.

Many thanks for that!

You're very kind.

I'd appreciate your doing this for me.

I'm much obliged to you.

Blessings upon you!

Thank you kindly! [also to decline courteously]

Thank you so very much. [same]

Bravo! Well done!

How grand!

Hurrah! Hooray! Yay! (expressing joy)

It doesn't matter }
It's all the same. }

I'm not very concerned.

What's that to me?

What's it to you?

ἐπαινῶ!

ἐπαινῶ τὸ σόν!

ἐπαινῶ τὴν σὴν πρόνοιαν.

εὖ γ' ἐποίησας.

γενναῖος εἶ.

χάριν γε εἴσομαι, εἰὰν τοῦτο ποιῇς.

κεχάρισαί μοι.

πόλλ' ἀγαθὰ γένοιτό σοι!

καλῶς!

κάλλιστα· ἐπαινῶ.

εὖγε! εὖγε!

ὥς ἡδύ!

ἀλαλαί.

οὐδὲν διαφέρει.

ὀλίγον μέλει μοι.

τί δ' ἐμοὶ ταῦτα;

τί σοὶ τοῦτο;

²⁴ An urgent imperative expressed as a future indicative in a question. See Smyth, *Greek Grammar* §1918 : “The future with οὐ interrogative is used in questions in an imperative sense to express urgency, warning, or irony.”

²⁵ For the use of subjunctive verbs after βούλει or βούλεσθε, see Smyth, *Greek Grammar* §1806.

It's probably of no concern to you.

You take care of it.

Deal with it yourself.

That's the custom.

σοὶ δ' ἴσως οὐδὲν μέλει. ²⁶

αὐτὸς σκόπει σύ. ²⁷

νόμος γάρ ἐστιν.

7. Can you speak Greek?

Do you want to speak (converse in) Latin or Greek?

Can you speak Greek?

A little.

Of course.

Yes indeed.

Of course.

Certainly!

Yes!

That's my forte.

Splendid!

So let's speak Greek.

Go ahead.

εὖ λέγεBe my guest.

Why not?

Sure.

Let's begin.

What do you mean?

Do you know what I mean?

Do you understand what I'm saying?

No, I don't understand.

πότερον θέλεις ῥωμαῖστί λαλεῖν ἢ ἐλληνιστί;

ἐπίστασαι ἐλληνίζειν;

ὀλίγον τι.

εἰκότως γε.

μάλιστα.

ἔγωγε νῆ Δία!

ταύτη κράτιστός εἰμι.

καλῶς!

διαλεχθῶμεν οὖν ἐλληνικῶς.

οὐδὲν κωλύει.

ἀρξώμεθα.

τί λέγεις; ²⁸

ξυνίης τὰ λεγόμενα;

ξυνήκας, ὃ λέγω;

οὐ ξυνίημι μὰ Δία.

26 See Aristophanes, *The Frogs* (*Ranae*), 224 (or 226).

27 See Aristophanes, *Assemblywomen* (*Ecclesiazusae*), 1081.

28 The question τί λέγεις; expresses a certain surprise or skepticism about what has been said.

Would you please say it again?
 I beg your pardon?
 Can you repeat that please?
 Please speak a bit more slowly.



αὐθις ἐξ ἀρχῆς λέγε, ἀντιβολῶ.
 βούλει σχολαίτερον λέγειν;²⁹

8. Questions

What's new?

τί δ' ἔστιν;

What do you mean?

τί λέγεις;³⁰

What?

τί δῆ;³¹

Wait, what?

τί δαί;

How?

πῶς δῆ;

How the heck?

πῶς δαί;

Why?

{ ὅτιν' τί δῆ;
 τιν' τί δῆ;

For what reason?

τίνος ἔνεκα;

In what way?

τίνι τρόπῳ;

How come?

πῶς δῆ;³²

Where, please?

ποῦ δῆτα;

Where to?

ποῖ;

Where from?

πόθεν;

When?

{ πηνίκα;
 πότε;

29 βούλει : second person singular present middle of βούλομαι. Used inside a question as a polite request.

30 The question τί λέγεις; expresses a certain surprise or skepticism about what has been said.

31 Using δαί instead of δῆ in a question emphasizes surprise or wonder or indignation in the question. See Smyth, *Greek Grammar*, § 2848 : “δαί is used in colloquial Attic after interrogative words to express wonder, indignation, etc.”

Johnson's German examples suggested that this distinction is best expressed via emphasis on different words:

<u>Was</u> denn?	: τί δῆ;	What?
Was <u>denn</u> ?	: τί δαί;	Wait, what?
<u>Wie</u> denn?	: πῶς δῆ;	How?
Wie <u>denn</u> ?	: πῶς δαί;	How the heck?

32 This same sentence (πῶς δῆ;) was already listed a few lines above, with a slightly different sense.

He's punishing him.	κολάζει αὐτόν. ³³
Punishing for what? } What did he do? }	τί δράσαντα; ³⁴
What is/was he doing? } By doing what? } How? }	τί δρών; ³⁵
Why? } For what purpose? }	ἵνα δὴ τί; ³⁶
What's it about?	τί τὸ πρᾶγμα;
Don't you think so too? } Don't you agree? [agree that something is true] }	οὐ καὶ σοὶ δοκεῖ;
Do you agree? [agree to do something] } Are you willing? }	πῶς φής;
What about me?	τί ἐγὼ δέ;
Let me see.	φέρ' ἴδω! ³⁷
How's it going? Are you making progress?	τί δέ, ἐπιδόσεις λαμβάνεις;

9. What's your name?

What's your name?	ὄνομά σοι τί ἐστιν;
What's your full name?	τίνα σοι ὀνόματα;
Hey, what is your name, actually?	τί σοί ποτ' ἔστ' ὄνομα; ³⁸

33 This entry is out of place in this list (it's not a question) but it introduces the following entries.

34 δράσαντα : aorist active participle, masculine singular accusative, from the verb δράω, *to do*. This word δράσαντα modifies αὐτόν in the previous entry.

35 δρών : present active participle, masculine singular nominative, from the verb δράω, *to do*. This entry resembles the previous entry (τί δράσαντα): We need to imagine some antecedent in the nominative case, like αὐτός. See Aristophanes, *The Knights* (Equites), 741, where the antecedent is ἐγώ (or σύ).

36 See Aristophanes, *Assemblywomen* (Ecclesiazusae), 791; also *The Peace* (Pax), 409.

37 φέρ' ἴδω : first person singular aorist active subjunctive of the verb εἶδω (or ὀράω in some dialects), *to see* or *look at*. This is a hortatory subjunctive in the first person singular (*let me see that*). A hortatory subjunctive in first singular is usually preceded by φέρε or φέρε δὴ. See Smyth, *Greek Grammar* § 1797b.

38 ποτ' = ποτέ. See Smyth, *Greek Grammar*, § 346c : “ποτέ is often used after interrogatives to give an intensive force, as in τίς ποτε *who in the world* (qui tandem).”

Who are you?

Who are you?

Just who are you?

My name is Müller.

Who is that [person]?

Now, who could he be?

σὺ δὲ τίς εἶ; ³⁹

τίς δ' εἶ σύ;

σὺ δ' εἶ τίς ἐτεόν; ⁴⁰

ὄνομά μοι Μύλλερος.

τίς ποθ' ὅδε; ⁴¹

τίς ἄρα ποτ' ἐστίν; ⁴²

39 In 1890, reviewer T.D. Goodell commented: “If any distinction is to be made between σὺ δὲ τίς εἶ and τίς δ' εἶ σύ, it is the former which means, Who are you? and the latter which means, Who are you?” T.D. Goodell, “[Review of Sprechen Sie Attisch?](#)” The Classical Review, Vol. 4, No. 6 (Jun., 1890), pp. 268-269.

40 ἐτεόν : neuter accusative singular of adjective ἐτεός, used as adverb : *truly, in fact, rightly*.

41 ποθ' = ποτέ. See Smyth, *Greek Grammar*, § 346c : “ποτέ is often used after interrogatives to give an intensive force, as in τίς ποτε *who in the world (qui tandem)*.”

42 See Aristophanes, *The Peace* (Pax), 1045.

Where are you from?	καὶ ποδαπός;
Where do you live?	ποῦ κατοικεῖς;
I live very close by.	ἐγγύτατα οἰκῶ. ⁴³
I live far away.	τηλοῦ οἰκῶ.
Don't address me by name.	μὴ κάλει μου τοῦνομα! ⁴⁴
Don't call me that. Please.	οὐ μὴ καλεῖς με; ἱκετεύω! ⁴⁵

10. What time is it?

What time is it?	{ τίς ὥρα ἐστίν; πηνίκα' ἐστὶ τῆς ἡμέρας;
It's one o'clock.	ἐστὶ μία ὥρα.
It's two (three, four) o'clock.	εἰσὶ δύο (τρεῖς, τέτταρες) ὥραι.
It's one-thirty (1:30).	ἐστὶ μία ὥρα καὶ ἡμίσεια.
At what time?	πηνίκα; ⁴⁶
at one o'clock (1:00).	τῇ πρώτῃ ὥρᾳ.
at two (o'clock) (2:00).	τῇ δευτέρᾳ (ὥρᾳ).
It's even later.	περαιτέρω ἐστίν.
It's seven fifteen (7:15).	εἰσὶν ἑπτὰ ὥραι καὶ τέταρτον.
It's twelve forty-five (12:45).	εἰσὶ δώδεκα (ὥραι) καὶ τρία τέταρτα.
about three o'clock (3:00).	περὶ τὴν τρίτην ὥραν.
about four-thirty (4:30).	περὶ τὴν τετάρτην καὶ ἡμίσειαν.
I'll come at ten forty-five (10:45).	ἥξω εἰς τὴν δεκάτην καὶ τρία τέταρτα.

43 See Aristophanes, *The Frogs* (Ranae), 162-163.

44 See Aristophanes, *The Birds* (Aves), 1505; also *Lysistrata* 871.

45 See Smyth, *Greek Grammar*, §1919 : "The future with οὐ μὴ with the second person singular of the future in the dramatic poets denotes a strong prohibition ; as οὐ μὴ διατράβῃς don't dawdle (you shall not dawdle) Ar. Ran. 462." Same topic is described in [Note 64](#) above in the section *Small Notes and Observations*. See Aristophanes, *The Frogs* (Ranae), 298-299.

46 The word πηνίκα does not exclusively mean *what time of day*? Just like the word πότε, it can refer to any time scale: time of day, time of year, which year, etc.

11. Time of day

from early morning on.	ἐξ ἑωθινοῦ.
from early on.	ἐξ ἔω.
at the crack of dawn.	ἔωθεν εὐθύς.
It's light.	φῶς ἐστίν.
this morning.	ἔωθεν.
early tomorrow morning.	αὔριον ἔωθεν.
at noon.	ἐν μεσημβρίᾳ.
before noon.	πρὸ μεσημβρίας.
in the afternoon.	μετὰ μεσημβρίαν.
It's getting dark.	σκότος γίγνεται.
in the dark.	ἐν (τῷ) σκότῳ.
this evening (ahead).	εἰς ἑσπέραν.
in the evening.	τῆς ἑσπέρας.
yesterday evening.	ἑσπέρας.
late in the evening.	νύκτωρ ὀψέ.
throughout the day.	δι' ἡμέρας.
the whole night through.	ὅλην τὴν νύκτα.
today.	{ τῇδε τῇ ἡμέρᾳ. τῇμερον.
yesterday.	{ χθές ἐχθές.
tomorrow.	αὔριον.
the day after tomorrow.	{ ἔννης εἰς ἔννην.
the day before yesterday.	{ τρίτην ἡμέραν. νεωστί.

12. Festivals and times

at the present time.	ἐν τῷ νῦν χρόνῳ.
just as before.	ὥσπερ καὶ πρὸ τοῦ.
until what day?	ἐς τίνα ἡμέραν;
right away.	ἐς αὐτίκα μάλα.
a little while ago.	τὸ ἔναγχος.
long enough.	ἱκανὸν χρόνον.
two weeks from now.	μεθ' ἡμέρας πεντεκαίδεκα ἀπὸ τῆς τήμερον.
this year.	τῆτες.
last year.	πέρυσιν.
next year.	εἰς νέωτα.
every four years.	δι' ἔτους πέμπτου. ⁴⁷
monthly.	κατὰ μῆνα.
Spring.	τὸ ἔαρ.
Summer.	τὸ θέρος.
Fall.	τὸ φθινόπωρον.
Winter.	ὁ χειμῶν.
in winter.	χειμῶνος ὄντος.
festival.	ἡ ἐορτή.
Christmas.	τὰ Χριστούγεννα. ★ ⁴⁸
New Year.	ἡ πρώτη τοῦ ἔτους.
Carnival.	αἱ ἀπόκρεω. ★ ⁴⁹
Good Friday.	ἡ μεγάλη παρασκευή. ★
Easter.	τὸ πάσχα. ★
Pentecost.	ἡ πεντηκοστή.

⁴⁷ Every fifth year = every four years, like the Olympics. See Aristophanes, *Wealth* (Plutus), 584.

⁴⁸ Johnson used the star character ★ to indicate Greek terms which he had introduced from Modern Greek to represent modern concepts.

⁴⁹ This is probably from the Modern Greek word Αποκριά.

Birthday.

I know that today (tomorrow) is your birthday.

anniversary.

Months:⁵⁰ January. February. March.
April. May. June. July.
August. September. October.
November. December.

τὰ γενέθλια.

οἶδα τὴν τήμερον (αὔριον) ἡμέραν οὖσαν
γενέθλιόν σου.

ἡ ἐπέτειος ἑορτή.

οἱ μῆνες· Ἰανουάριος. Φεβρουάριος. Μάρτιος.
Ἀπρίλιος. Μάιος. Ἰούνιος. Ἰούλιος.
Αὐγούστος. Σεπτέμβριος. Ὀκτώβριος.
Νοέμβριος. Δεκέμβριος.

13. Weather.

What's the weather today?

What's the sky looking like?

It's fair weather.

The weather is fine.

The sun is shining.

It's warm.

It's windy.

The wind is blowing hard.

We have a north wind

... south wind

... east wind

... west wind

It's getting cloudy.

ποῖος ὁ ἀήρ τὸ νῦν; ⁵¹

τί γὰρ ὁ Ζεὺς ποιεῖ;

εὐδία ἐστίν.

εὐδία ἐστὶν ἡδίστη.

{ ἐξέχει εἴλη.
ἔχομεν ἥλιον.
φαίνεται ὁ ἥλιος.
ἥλιος λάμπει.

θάλλπος ἐστίν.

ἄνεμος γίγνεται.

ἄνεμος πνεῖ μέγας.

ἄνεμος γίγνεται βόρειος

... νότιος

... ἀνατολικός

... δυτικός ⁵²

ξυννεφεῖ.

⁵⁰ Johnson lists the Greek equivalents of Roman month names. These names are not Attic, however, they are convenient for modern learners, who need to refer to modern calendar dates. There is no Attic Greek month that exactly corresponds to *January* or any other Roman month. Before the first century, in the Greek-speaking world, each local city had its own system of lunar months. Intercalary days were frequently inserted. This means that even if we extrapolated Julian or Gregorian calendar months and days backwards to classical times, they would diverge irregularly from the calendar months used in any ancient Greek city.

⁵¹ τὸ νῦν = νῦν. See Smyth, Greek Grammar, § 1611.

⁵² δυτικός : later form for δυσμικός.

It's drizzling.	ψακάζει.
It's raining.	ῥεῖ.
It's pouring.	ὄμβρος πολὺς γίγνεται.
It's thundering.	βροντᾷ.
It's a thunderstorm.	βρονταὶ γίνονται καὶ κεραυνοί.
There's lots of lightning.	ἀστράπτει πολὺ νῆ Δία.
Lightning has struck.	{ ἔπεσε σκηπτός. ⁵³ ἔπεσε κεραυνός.
It's cold.	ψυχός ἐστιν.
It's very cold.	ψυχός ἐστι μέγιστον.
It's snowing. Yay!	νίφει· βαβαιάξ!
It's snowing hard.	χιῶν γίγνεται πολλή.
It's freezing.	κρύος γίγνεται.
Why are you closing your umbrella?	τί πάλιν ξυνάγεις τὸ σκιάδειον; ⁵⁴
Open it up again.	ἐκπέτασον αὐτό. ⁵⁵
Get/bring the umbrella.	φέρε τὸ σκιάδειον. ⁵⁶
Hold the umbrella over me.	ὑπέρεχέ μου τὸ σκιάδειον.
Watch out for this mud!	τὸν πηλὸν τουτονὶ φύλαξαι!

14. Departures

Do you have enough supplies for the trip?	ἄρ' ἔχεις ἐφόδιον ἱκανόν;
When are you leaving for Berlin?	{ πότε ἄπει εἰς Βερόλινον; ★ ⁵⁷
When will you leave for Berlin?	
... London?	... Λόνδινον;

53 ἔπεσε : third person singular aorist active indicative of πίπτω, *fall*.

54 σκιάδειον : *umbrella* or *parasol*.
See Aristophanes, *The Knights* (Equites), 1347-1348.

55 ἐκπέτασον : second person singular aorist imperative active of ἐκπετάννυμι, *spread out, open*.
See Aristophanes, *The Knights* (Equites), 1347-1348.

56 See Aristophanes, *The Birds* (Aves), 1550.

... Vienna?	... Βιέννην; ★
... Gastein? ⁵⁸	... Γαστάϊν; ★
... Paris?	... Παρισίους;
... St. Petersburg?	... Πετρούπολιν; ★
... Switzerland?	... Ἑλβετίας;
... Kissingen? ⁵⁹	... Κίσσιγκεν; ★
... Dresden?	... Δρέσδην; ★
... Brussels?	... Βρυξέλλας; ★
... Munich?	... Μόναχον; ★
On November 12.	τῇ δωδεκάτῃ Νοεμβρίου.
You have never been to Leipzig.	εἰς Λειψίαν★ οὐπω ἐλήλυθας.
I felt like going to the country on my vacation.	ἐν τῷ ἀναπαύλῃ χρόνῳ ἐπιθυμῶ ἐλθεῖν εἰς ἀγρόν. ⁶⁰
How will you be traveling?	τίς σοι γενήσεται πόρος τῆς ὁδοῦ;
At four o'clock on the railroad train.	τῇ τετάρτῃ ὥρᾳ χρώμενος τῇ ἀμαξοστοιχίᾳ.★
Then it's time to get going.	ὥρα βαδίζειν ἄρ' ἐστίν.
It's time to go to the (railroad) station.	ὥρα ἐστίν εἰς τὸν (σιδηροδρομικὸν★) σταθμὸν βαδίζειν.
It was high time, long ago. } We should have left already. }	ὥρα ἦν πάλαι. ⁶¹
Well, enjoy your trip! } Bon voyage! }	ἀλλ' ἴθι χαίρων! ⁶²
You too! Goodbye!	χαῖρε καὶ σύ!

57 ἄπει is second person singular present active of ἄπειμι, *depart* or *go away*, but used as future tense of ἀπέρχομαι. Johnson used the star character ★ to indicate Greek terms which he had introduced from Modern Greek to represent modern concepts.

58 Presumably Bad Gastein, Austria: https://en.wikipedia.org/wiki/Bad_Gastein

59 Presumably Bad Kissingen, Germany: https://en.wikipedia.org/wiki/Bad_Kissingen

60 ἡ ἀνάπαυλη : repose, rest

61 See Aristophanes, *Assemblywomen* (Ecclesiazusae), 877.

62 See Aristophanes, *The Knights* (Eques) 498, *The Clouds* (Nubes) 510, *The Peace* (Pax) 729.

He's gone. }
He has departed. }

My brother's been away for five months.

He is traveling. }
He is abroad. }

οἴχεται.

ὁ ἐμὸς ἀδελφὸς πέντε μῆνας ἄπεστιν.

ἀποδημῶν ἐστίν.

15. Out on foot

Come along!

Come with me!

The (railroad) station⁶⁴ is not far away.

Come on, let's go.

Let's get going.

Let's get moving.

Onwards!

Let us go ahead of you. }
We would like to go ahead of you. }

I'll take a cab.⁶⁸

No, I'll take the bus. [*Omnibus*]⁶⁹

ἔπου!⁶³

ἔπου μετ' ἐμοῦ!

ἔστ' οὐ μακρὰν ἄπωθεν ὁ σταθμός.⁶⁵

ἄγε νυν ἴωμεν.⁶⁶

ἀπίωμεν.

χωρῶμεν.

χώρει!

προίωμεν ὑμῶν.⁶⁷

ἀμάξῃ χρήσομαι.

ἐγὼ μὲν οὖν χρήσομαι τῷ λεωφορείῳ.*⁷⁰

63 ἔπου : second person singular present imperative middle of ἔπομαι, *follow*.

64 Johnson translated σταθμός as *Bahnhof* (*train station*).

65 See Aristophanes, *The Birds* (*Aves*), 1184.

66 νυν = νῦν, used as an enclitic, without any accent, to strengthen a command: ἔχε νυν! ἄγε νυν! ἴωμεν is a hortatory subjunctive in the first person plural (*let us go*). A hortatory subjunctive in first person plural is sometimes preceded by ἄγε or ἄγε δῆ. See Smyth, *Greek Grammar* § 1797a. See Aristophanes, *The Peace* (*Pax*) 851.

67 See Aristophanes, *Assemblywomen* (*Ecclesiazusae*), 280.

68 In the 1890s, *take a cab* (*Droschke nehmen*) meant to ride in a horse-drawn carriage (*Droschke*) used as a public vehicle for hire. The English word *cab* is short for *cabriolet*, which meant a light, one-horse carriage, but the English word *cab* later became a general term for hired carriage. The English and German word *taxi* is short for *Taximeterwagen*, the name for motor cars that could be hired for short trips just like a *Droschke*.

69 In the 1890s the word *Omnibus* probably referred to horse-drawn carriage. An *Omnibus* was a shared public four-wheeled carriage pulled by two or more horses, carrying multiple passengers along fixed routes in large cities, cheaper and less private than a *cab*. Motor vehicles were not in general use as buses until the 1900s or later.

I'd rather walk.	βαδίζω ἔγωγε.
You're riding.	ὄχει.
Tell me, what's the fastest way to the station? ⁷¹ Tell me, by what route will we get to the station the fastest?	} φράζε, ὅπη τάχιστα ἀφιζόμεθα εἰς τὸν σταθμόν;
We can't find the way.	οὐ δυνάμεθα ἐξευρεῖν τὴν ὁδόν.
I no longer know where we are.	οὐκέτι οἶδα, ποῦ γῆς ἐσμεν.
You've missed the road. You've lost the way. }	τῆς ὁδοῦ ἡμάρτηκας.
Oh dear Lord!	ὦ φίλοι θεοί !
Take this path, and you'll reach the market right away.	ἴθι τὴν ὁδὸν ταυτηνί καὶ εὐθὺς ἐπὶ τὴν ἀγορὰν ἥξεις. ⁷²
And then what?	εἶτα τί;
Then you have to go to the right (to the left).	εἶτα βαδιστέον σοι ἐπὶ δεξιὰ (ἐπ' ἀριστερά).
Straight ahead.	ὀρθήν.
About how far is it?	πόση τις ἡ ὁδός;
Thanks.	καλῶς.
Well then, let's hurry.	ἀλλὰ σπεύδωμεν.
Get a move on!	χώρει! ⁷³
We arrived after the second signal.	ὕστερον ἦλθομεν τοῦ δευτέρου σημείου. ⁷⁴

70 Johnson used the star character ★ to indicate Greek terms which he had introduced from Modern Greek to represent modern concepts.

71 Johnson translated this as *Bahnhof* (train station).

72 ταυτηνί = ταύτην. See Smyth, Greek Grammar, § 333g : "The suffix -ī may be added to demonstratives for emphasis." ἴθι : second person singular present active imperative of εἶμι, go.

73 This expression (χώρει!) was already listed a few lines above in this same section.

74 Johnson's entry was: *Wir sind erst nach dem zweiten Läuten gekommen*, where *Läuten* means the ringing of a church bell. But σημείον is a flag or visual signal.

16. Wait!

Hey, stop!	ἐπίσχες, οὗτος! ⁷⁵
Just stay put!	ἔχε νυν ἥσυχος! ⁷⁶
Stop! Stand still!	μέν' ἥσυχος! στήθι!
Karl wants you to wait.	κελεύει σε Κάρολος περιμεῖναι. ⁷⁷
Don't move!	ἔχ' ἀτρέμας αὐτοῦ! [Literally: <i>Hold steady there!</i>]
Just wait! } Stop! }	οὐ μενεῖς; ⁷⁸
Wait for me for a while.	ἐπανάμεινόν μ' ὀλίγον χρόνον. ⁷⁹
I'll be right back.	ἀλλ' ἥξω ταχέως. ⁸⁰
Where should I wait [for you]?	ποῦ ἀναμενῶ; ⁸¹
Come right back!	ἦκέ νυν ταχύ! ⁸²
He's coming from behind!	οὗτος ὀπισθεν προσέρχεται.
Well, we're going to wait.	ἀλλὰ περιμενοῦμεν.
I'm back!	ἰδού, πάρεμι. ⁸³
Are you back?	ἦκεις; ⁸⁴

75 ἐπίσχες : second singular aorist imperative active of ἔπεχω, to hold back, keep in check, wait. οὗτος refers to σύ (you!) in this expression.

76 νυν = νῦν, used as an enclitic, without any accent, to strengthen a command: ἔχε νυν! ἄγε νυν!

77 cf. Plato, Republic, 1.327b; Paul Shorey, Harvard Univ. Press, 1969.

78 This command is in the form of a question. See Smyth, *Greek Grammar*, §1918 : “The future with οὐ interrogative is used in questions in an imperative sense to express urgency, warning, or irony.” See Aristophanes, *Acharnians* 564; *Knights* (Equites), 240; *The Birds* (Aves), 354 & 1055; *Thesmophoriazousae*, 689; *Wealth* (Plutus), 440.

79 ἐπανάμεινον : second person singular aorist active imperative of ἐπαναμένω, wait for.

80 ἥξω : first person singular future active indicative of ἥκω, to come, to be present, to arrive.

81 See Aristophanes, *The Frogs* (Ranae), 194.

82 νυν = νῦν, used as an enclitic, without any accent, to strengthen a command: ἔχε νυν! ἄγε νυν!
ἦκε : second person singular present active imperative of ἥκω, to come, to be present, to arrive.

83 See Aristophanes, *The Peace* (Pax) 1042.

84 ἦκεις : second person singular present active indicative of ἥκω, to come, to be present, to arrive.

Do you think I took too long?

Where were you off to all this time?
Where have you been all this time? }

μῶν ἐπισχεῖν σοι δοκῶ; ⁸⁵

ποῦ ποτ' ἦσθα ἀπ' ἐμοῦ (ἀφ' ἡμῶν) τὸν πολὺν
τοῦτον χρόνον; ⁸⁶

17. Come here!

Here!

Come right here.

Move over here. }
Move on over here. }

Come right here to me.

Your coming is a godsend.

Where did you come from?

But really, where are you from? }
Where are you actually from? }

I've come from Müller. [Müller's house or place]

Go in with me.

Please, stay with us.

It can't be. }
That's not possible. }

Where are you going?

Stay here! }
Stop! }

We won't let you leave.

δεῦρ' ἐλθέ!

ἐλθέ δεῦρο.

χώρει δεῦρο.

βάδιζε δεῦρο, ὥς ἐμέ. ⁸⁷

ἦκεις ὥσπερ κατὰ θεῖον.

πόθεν ἦκεις;

ἀτὰρ πόθεν ἦκεις ἐτεόν; ⁸⁸

ἐκ Μυλλέρου ἔρχομαι.

εἴσιθι ἅμ' ἐμοί.

δέομαί σου παραμεῖναι ἡμῖν.

ἀλλ' οὐχ οἶόν τε!

ποῖ βαδίζεις;

οὐ παραμενεῖς; ⁸⁹

οὐ σ' ἀφήσομεν.

85 μῶν = μὴ οὖν, interrogative particle meaning *really?* or *is it so that...?*
ἐπισχεῖν : aorist infinitive of ἐπέχω, *hold back, confine*.

86 See Aristophanes, *The Peace* (Pax), 601.

87 Sometimes ὥς is used as a preposition, like εἰς, after verbs of motion and where the object is a person, not a place. See Smyth, *Greek Grammar*, § 1702.

88 ἐτεόν : neuter accusative singular of adjective ἐτέος, used as adverb : *truly, in fact, rightly*.

89 See Smyth, *Greek Grammar*, §1918 : "The future with οὐ interrogative is used in questions in an imperative sense to express urgency, warning, or irony." See Aristophanes, *Wealth* (Plutus), 440.

I have to go to the barber shop.
 We will not let you go.
 Let go of me!
 Come here to me right away.
 I'll come this evening.
 He's out.
 So where did he go?
 He's gone to the barber shop.
 He's going home.
 Let's go back home.
 He wants to meet them.
 He met her.
 Where shall we meet?
 Here.

βούλομαι εἰς τὸ κουρεῖον.
 οὐκ ἀφήσομέν σε μὰ Δία οὐδέποτε.⁹⁰
 μέθεσθέ μου!⁹¹
 ἵτε δεῦρ' ὥς ἐμὲ ταχέως.⁹²
 εἰς ἐσπέραν ἥξω.
 φροῦδός ἐστιν.
 ποῖ γὰρ οἴχεται;
 εἰς τὸ κουρεῖον οἴχεται.
 οἴκαδ' ἔρχεται.
 ἀπίωμεν οἴκαδ' αὖθις.
 ἀπαντῆσαι αὐτοῖς βούλεται.
 ξυνήντησεν αὐτῇ.⁹³
 ποῖ ἀπαντησόμεθα;
 ἐνθάδε.

18. At the bar

Waiter! παῖ! παῖ!
 Could we have a waiter over here? οὐ περιδραμεῖται τις δεῦρο τῶν παίδων;⁹⁴
 Hey, waiter, where are you running off to? -- For drinks! οὗτος σὺν, παῖ, ποῖ θεῖς; -- Ἐπ' ἐκπώματα.

90 ἀφήσομεν : first person plural future indicative active of ἀφίημι, *allow, let, permit*.

91 μέθεσθέ : second person plural aorist imperative middle μεθίημι, *let go, release*.
 See Aristophanes, *Wealth* (Plutus), 75.

92 Sometimes ὥς is used as a preposition, like εἰς, after verbs of motion and where the object is a person, not a place. See Smyth, *Greek Grammar*, § 1702.

93 ξυνήντησεν : third person singular aorist indicative active of ξυναντάω (συναντάω), *meet with, encounter*.

94 See Smyth, *Greek Grammar*, §1918 : "The future with οὐ interrogative is used in questions in an imperative sense to express urgency, warning, or irony."
 περιδραμεῖται : third singular future active middle of περιτρέχω, *to run about everywhere*. See Aristophanes, *Wasps* (Vespae), 138: οὐ περιδραμεῖται σφῶν ταχέως δεῦρ' ἄτερος; (*Will not one of you quickly run round hither? or One of you come over here!*)

Come here!	ἐλθὲ δεῦρο!
Fetch me a beer and some sausages right away.	ἔνεγκέ μοι ταχέως ζῦθον καὶ ἀλλᾶντας. ⁹⁵
Bring me a beer and some roasted hare, pronto.	ἔνεγκέ μοι ταχέως ζῦθον καὶ λαγῶα.
Very well, sir!	ταῦτα, ὦ δέσποτα. ⁹⁶
There, that's everything. } I've brought everything. }	ἰδού, ἅπαντ' ἐγὼ φέρω. ⁹⁷
The beer is good!	ὥς ἡδὺς ὁ ζῦθος!
I don't like it.	οὐκ ἀρέσκει με.
The beer has a strong taste of tar in it.	ὄζει πίττης ὁ ζῦθος ὀξύτατον.
Beer over here, waiter – show us your best!	φέρε σὺν ζῦθον ὁ παῖς ⁹⁸ -- πάσῃ τέχνῃ! ⁹⁹
Please be quick!	οὐ θᾶπτον ἐγκονήσεις; ¹⁰⁰
You're not taking good care of us.	κακῶς ἐπιμελεῖ ἡμῶν.
Waiter, pour me another one.	παῖ, ἕτερον ἔγχεον. ¹⁰¹
Pour one for me too!	ἔγχει καὶ μοί! ¹⁰²
Tonight, after all this time, let's get drunk.	εἰς ἐσπέραν μεθυσθῶμεν διὰ χρόνον. ¹⁰³
Drinking is lame. ¹⁰⁴	κακὸν τὸ πίνειν.
You get a hangover from beer.	κραিপᾶλη γίγνεται ἀπὸ τοῦ ζύθου. ¹⁰⁵

95 Johnson had λαγῶα (*Hasenbraten*), but Conrad and Sorenson substituted ἀλλᾶντας (*sausages*). We preserved both. 😊

96 See Aristophanes, *The Wasps* (*Vespae*), 142, and many other places.

97 See Aristophanes, *The Wasps* (*Vespae*), 805.

98 φέρε σὺν ... ὁ παῖς : See Aristophanes, *Assemblywomen* (*Ecclesiazusae*) 833.

99 πάσῃ τέχνῃ : See Aristophanes, *Assemblywomen* (*Ecclesiazusae*) 366, *The Clouds* (*Nubes*) 885, and many other places.

100 See Smyth, *Greek Grammar*, §1918 : “The future with οὐ interrogative is used in questions in an imperative sense to express urgency, warning, or irony.”

θᾶπτον : comparative degree of τάχα (along with τάχιον), *faster*.

101 ἔγχεον: second person singular aorist imperative active of ἐγχείω, *pour in*.

102 καὶ μοί = καὶ ἐμοί

103 μεθυσθῶμεν : first person plural aorist subjunctive passive of μεθύω : *Let's get drunk*.
See Aristophanes, *The Wasps* (*Vespae*), 1252.

104 Johnson's German entry was just slightly more colorful: *Das Kneipen taugt nichts*.

105 Conrad and Sorenson modified this entry: *You get a hangover from too much beer* : κραিপᾶλη γίγνεται ἀπὸ περισσοῦ ζύθου. We reverted to Johnson's original.

I'm going for a beer.	ἐπὶ ζῦθον εἶμι.
I'll call you if I need to.	καλῶ σε, εἴ τι δέοι. (ἐάν τι δέῃ)
I'm going to go get myself another one.	ἕτερον ἰὼν κομιοῦμαι.
There you are!	ἰδού, τουτὶ λαβέ. ¹⁰⁶
Good. I'll give you a tip.	καλῶς. εὐεργετήσω σε.
I can't afford to stick around here.	οὐχ οἷός τ' εἶμι ἐνθάδε μένειν.
The smoke is stinging my eyes.	ὁ καπνὸς δάκνει τὰ βλέφαρά μου.
Drink, or depart!	ἢ πίθι ἢ ἄπιθι! ¹⁰⁷
Come along with me.	ἔπου μετ' ἐμοῦ. ¹⁰⁸
The smoke is driving me away.	ὁ κάπνος μ' ἐκπέμπει.
Waiter, tally up our bill, please. } Check, please. }	παῖ, λόγισαι ταῦτα.
You had six beers, roasted hare, and bread -- that's two and a half marks.	εἵχετε ζύθου ἕξ (ποτήρια) καὶ λαγῶα καὶ ἄρτον· γίνονται οὖν ἡμῖν ἕξ μάρκαι★ καὶ ἡμίσεια. ¹⁰⁹
Here you go.	ἰδού, λαβέ.
I can hardly keep my balance as I go. } I'm staggering as I walk. }	σφαλλόμενος ἔρχομαι. ¹¹⁰

106 τουτί = τοῦτο, *this thing right here*. See Smyth, Greek Grammar, § 333g : “The deictic suffix -ī may be added to demonstratives for emphasis.”

107 ἢ πίθι ἢ ἄπιθι : This is a famous Greek saying. Comical English translations include: *drink or depart; slam it or scam; drain it or dash; sip or split*. A comical German translation is *sauf oder lauf*, but Johnson rendered this blandly as *Wer nicht mittrinken will, gehört nicht her!* (Whoever won't drink, doesn't belong here.) See also Erasmus, *Adagia*, I.x.47 (1.10.47) *Aut bibat, aut abeat*. Compare Cicero, *Tusculan Disputations* 5.118:

aut bibat aut abeat : mihi quidem in vita servanda videtur illa lex, quae in Graecorum conviviis optinetur: 'aut bibat' inquit 'aut abeat'

Either drink or leave: In life, I really think we should stick to the law they had at Greek parties: 'Let him drink,' it said, 'or let him leave'.”

108 ἔπου : second person singular present indicative middle of ἔπομαι, *follow*.

109 Johnson used the star character ★ to indicate Greek terms which he had introduced from Modern Greek to represent modern concepts.

110 See Aristophanes, *Wasps* (Vespae), 1324 : ὁδὶ δὲ καὶ δὴ σφαλλόμενος προσέρχεται : *here he comes, and he's really staggering*.

19. I'm hungry

I'm getting hungry.	λιμός με λαμβάνει.
I don't have anything to eat.	οὐκ ἔχω καταφαγεῖν.
He's starved!	βουλιμιᾶ. ¹¹¹
I'm starving to death.	ἀπόλωλα ὑπὸ λιμοῦ. ¹¹²
What can I give you to eat? (drink?)	φέρε τί σοι δῶ φαγεῖν; (πικρῶ;) ¹¹³
Give me something to eat!	δός μοι φαγεῖν!
I want to go have dinner.	βαδιοῦμαι ἐπὶ δείπνον. ¹¹⁴
You haven't had dinner yet?	οὐπω δεδείπνηκας;
No.	μὰ Δι' ἐγὼ μὲν οὔ.
I have to go have dinner.	δεῖ με χωρεῖν ἐπὶ δείπνον.
Then go right ahead to dinner.	ἀλλ' ἐπὶ δείπνον ταχὺ βάδιζε. ¹¹⁵
He's coming to dinner.	ἐπὶ δείπνον ἔρχεται.
Dinner is served.	τὸ δείπνόν ἐστ' ἐπεσκευασμένον. ¹¹⁶
cup.	τὸ κύπελλον. ¹¹⁷
plate.	τὸ λεκάνιον.
bowl.	τὸ τρυβλίον.
knife.	τὸ μαχαίριον.
fork.	τὸ πειρούνιον. *
napkin.	τὸ χειρόμακτρον.

111 βουλιμιᾶ : third person singular present indicative active of βουλιμαῖω, to suffer from hunger.
See Aristophanes, Wealth (Plutus), 873.

112 ἀπόλωλα : first person singular perfect indicative active, with middle meaning, of ἀπόλλυμι : I am destroyed.

113 δῶ : first person singular aorist active subjunctive of δίδωμι, give.

See Aristophanes, The Knights (Equites) 706 : φέρε τί σοι δῶ καταφαγεῖν; The Peace (Pax), 851-852 :
εἰπέ μοι, δῶ καταφαγεῖν ταύτη τι; : tell me, can I give you anything to eat?

114 The future tense can express a desire. This is called a voluntative future. See Smyth, Greek Grammar §1912.

115 See Aristophanes, Acharnians, 1086.

116 See Aristophanes, The Assemblywomen (Ecclesiazusae), 1147.

117 Also ποτήριον, cup.

20. Mealtime

I'm inviting you to breakfast.

He invited me to breakfast.

We will fare sumptuously
We'll be feasting big time. }

I was counting on your coming.

He's having breakfast.

There's roasted meat.

potatoes and vegetables.

veal.

beef.

pork.

There's mutton (lamb) with potatoes.

chevon.¹²¹ [goat meat]

ham.

rabbit.

poultry.

eel.

I don't like eels. I'd rather eat poultry.

That's what I like best to eat.

I had that (to eat) yesterday.

Bring me some thrushes.¹²²

ἐπ' ἄριστον καλῶ σε.¹¹⁸

ἐπ' ἄριστόν μ' ἐκάλεσεν.

εὐωχησόμεθα ἡμεῖς γε.

ἐλογιζόμεν ἐγὼ σε παρέσεσθαι.¹¹⁹

ἀριστᾶ.

πάρεστι κρέα ὠπτημένα.

γεώμηλα καὶ λαχανικόν.¹²⁰

(κρέα) μόσχεια.

(κρέα) βόεια

(κρέα) χοίρεια

πάρεστι (κρέα) ἄρνια μετὰ γεωμήλων.

(κρέα) ἐρίφεια.

(κρέα) κωλῇ.

(κρέα) λαγῶα.

(κρέα) ὀρνίθεια.

(κρέα) ἐγχείλεια.

οὐ χαίρω ἐγχείλεσιν, ἀλλ' ἥδιον ἂν φάγοιμι
ὀρνίθεια.

ταῦτα γὰρ ἥδιστ' ἐσθίω.

τοῦτο χθὲς ἔφαγον.

φέρε δεῦρο κίχλας ἐμοί.

118 See Aristophanes, *The Birds* (Aves), 1602.

119 *παρέσεσθαι* : future infinitive of *πάρεμι*, *to be present, to attend*. *σε παρέσεσθαι* : *that you would be present*.

120 *γεώμηλα* : This word for *potato* exactly parallels the German word *Erdapfel* (*earth-apple*). It is an import from Modern Greek (potatoes come from the New World), however, Johnson did not mark this entry with a star ★.

121 In English-speaking restaurants, one is likely to refer to meat from a goat using the word *chevon* (French) or *mutton*, or for young goat meat *cabrito* (Spanish) or *cabretto* (Italian).

Have a taste of that.	γεῦσαι λαβών. ¹²³
Eat this.	φάγε τουτί. ¹²⁴
No, that doesn't suit me very well.	μὰ τὸν Δία, οὐ γὰρ οὐδαμῶς μοι ξύμφορον. ¹²⁵
Have a bite of this.	ἔντραγε τουτί. ¹²⁶
We don't force anything on people.	οὐ προσαναγκάζομεν οὐδαμῶς.
The meat tastes very good.	τὰ κρέα ἥδιστα ἐστίν.
That's yummy!	ὥς ἡδύ!
The sauce tastes very good.	ὥς ἡδὺ τὸ κατάχυσμα.
There's one thing I still want.	ἐν ἔτι ποθῶ.
Just give me a little bit of bread.	δός μοι δῆτα ὀλίγον τι ἄρτου!
... and a bit of sausage and pea soup.	... καὶ χορδῆς τι καὶ ἔνθος πίσινον. ¹²⁷
dessert.	τὸ ἐπίδειπνον.
What shall we have for dessert?	τί ἐπιδειπνήσομεν;
Just bring me some wheat bread ¹²⁸ with Swiss cheese.	παράθες ἔτι ὀλίγον τι ἄρτου πυρίνου μετὰ τυροῦ ἐλβητικοῦ.
Cakes are being baked.	πόπανα πέττεται.
Have a slice of luscious cake, too.	λαβὲ καὶ πλακοῦντος πίονος τόμον. ¹²⁹
Lovely, but no thanks. [polite no]	κάλλιστα· ἐπαινῶ. ¹³⁰

122 A thrush or *Krammetsvogel* is a small game bird. It used to be a seasonal hunting delicacy in certain parts of Central Europe.

123 γεῦσαι : second person singular aorist middle imperative of γεύω. In middle voice: *have a taste of something*.

124 τουτί = τοῦτο, *this thing right here*. See Smyth, Greek Grammar, § 333g : “The deictic suffix -ι may be added to demonstratives for emphasis.” See Aristophanes, *The Wasps* (Vespae), 611-612.

125 See Aristophanes, *The Wasps* (Vespae), 1126.

126 ἔντραγε : Second-person singular aorist imperative active of ἐντρώγω, *to chew, gnaw, nibble*. τουτί = τοῦτο, *this thing right here*. See Smyth, Greek Grammar, § 333g : “The deictic suffix -ι may be added to demonstratives for emphasis.” See Aristophanes, *The Wasps* (Vespae), 611-612.

127 See Aristophanes, *The Knights* (Equites), 1171.

128 Johnson rendered this as *Weissbrot* (*white bread*) but the Greek says ἄρτου πυρίνου (*Weizenbrot, wheat bread*). White bread would presumably be ἄρτος καθαρός.

129 See Aristophanes, *The Knights* (Equites), 1190-1191.

130 See Aristophanes, *The Frogs* (Ranae), 508.

I've had enough too.
 Bring some (white, red) wine.
 That wine has a bouquet.
 I like to drink this wine here.
 There's wine left over.
 About how much?
 More than half.
 What should I do with it?
 Take it along with you.

κάμοί γ' ἄλλῃς.
 φέρ' οἶνον (λευκόν, ἐρυθρόν).
 ὁσμὴν ἔχει ὁ οἶνος ὀδί.¹³¹
 ἡδέως πίνω τὸν οἶνον τονδί.¹³²
 οἶνός ἐστι περιλελειμμένος.
 πόσον τι;
 ὑπὲρ ἥμισυ.
 τί χρήσομαι τούτῳ;
 ἴθι λαβὼν τοῦτο.

B. At School

21. Off to school

It's time for you to go.
 It's time to go to school.
 I'm still studying even now.
 I'm already on top of my reading.
 I've already learned the things I was assigned.
 Be off then to get to school.
 Don't tarry!
 Get a move on! }
 You have no time to lose.

ἵεναι ὥρα σοί ἐστιν.
 ὥρα ἐστὶν εἰς τὸ γυμνάσιον βαδίζειν.
 ἔτι καὶ νῦν μελετῶ.
 ἤδη κατέχω τὴν ἐμὴν ἀνάγνωσιν.
 ἤδη ἔμαθον, ὅπερ εἴληφα.
 οὐκ ἂν φθάνοις εἰς τὸ γυμνάσιον ἰών;¹
 { μὴ νυν διάτριβε!
 σπεῦδέ νυν!²
 ὁ καιρός ἐστι μηκέτι μέλλειν.³

131 ὀδί = ὄδε. See Smyth, Greek Grammar, § 333g : “The deictic suffix -i may be added to demonstratives for emphasis.”

132 τονδί = τόνδε. See Smyth, Greek Grammar, § 333g : “The deictic suffix -i may be added to demonstratives for emphasis.”

1 οὐκ ἂν φθάνοις : This expression is used with a participle to express urgent but polite exhortations. See Smyth, *Greek Grammar* § 2096e. See Aristophanes, *Wealth* (Plutus), 874, 1133; *Assemblywomen* (Ecclesiazusae), 118.

2 νυν = νῦν, used as an enclitic, without any accent, to strengthen a command: ἔχε νυν! ἄγε νυν!

3 See Aristophanes, *Thesmophoriazusae*, 661.

Don't worry.

Don't be scared.

Have no fear.

Good morning, schoolmates.

The schoolbench.

Look sharp!

This seat is mine.

μὴ φροντίσης.

μηδὲν δείσης.

μηδὲν φοβηθῇς.

χαίρετε, συμμαθηταί / συμμαθήτριαι.

τὸ βᾶθρον.

σύναγέ σε (σεαυτόν).

ἐμὸς ὅδε ὁ τόπος ἐστίν.

22. Late to school

Let us pray.

Am I late?

I got here late.

God help me! -- oh, what a dunce I am.

Unlucky me!

Me and my bad luck! }

Poor me!

So where are you coming from?

You're late again!

How come you just got here?

It's not even eight o'clock yet.

You got here after the bell rang.

Don't get mad at me; my watch is off.

Really? Let me see it!

ἀλλ' εὐχώμεθα!

μῶν ὕστερος πάρεμι; ⁴

ὕστερος ἦλθον.

Ἄπολλον ἀποτρόπαιε! -- οἶμοι κακοδαίμων.

κακοδαίμων ἐγώ!

οἶμοι τάλας!

πόθεν ἦκεις ἐτεόν. ⁵

ὕστερον αὖθις ἦλθες!

τοῦ ἔνεκα τῆνικάδε ἀφίκου; ⁶

οὐ γάρ πω ἐσήμηνε τὴν ὀγδόην.

ὕστερος σὺ ἦλθες τοῦ σημείου. ⁷

μὴ ἀγανάκτει· τὸ γὰρ ὥρολόγιον μου οὐκ ὀρθῶς χωρεῖ.

ἄληθες; ἀλλὰ δείξον! ⁸

⁴ μῶν = μὴ οὖν, interrogative particle meaning *really?* or *is it so that...?*

⁵ ἐτεόν : neuter accusative singular of adjective ἐτεός, used as adverb : *truly, in fact, rightly*

⁶ τοῦ ἔνεκα; = τίνος ἔνεκα; : *why? how come?*

⁷ A σημεῖον was perhaps a flag or banner (not a bell) that signalled the start of court session.
See Aristophanes, *The Wasps* (Vespae), 690.

Sit down.

κάθιζε. ⁹

23. Written assignments

Let's see what you've written.

φέρ' ἴδω, τί οὖν ἔγραψες. ¹⁰

Here it is.

Look.



ἰδού.

What's your essay about?

ἐστὶ δὲ περὶ τοῦ τὰ γεγραμμένα; ¹¹

Give me your notebook so I can read it.

φέρε τὸ βιβλίον, ἵν' ἀναγνῶ.

Let me see what's in it.

φέρ' ἴδω, τί ἔνεστιν. ¹²

Do you have a pencil?

ἔχεις κυκλομόλυβδον;

Your "R" is wretched.

τὸ ῥῶ τουτὶ μοχθηρόν. ¹³

What sort of letter is that supposed to be?

τουτὶ τί ποτ' ἐστὶ γράμμα; ¹⁴

You're careless.

οὐκ ἐπιμελὴς εἶ.

Do you write that by yourself?

αὐτὸς σὺ ταῦτα ἔγραφες;

I wrote it but my father corrected it.

συντέτακται μὲν ταῦτα ὑπ' ἐμοῦ, διώρθωται δὲ ὑπὸ τοῦ πατρός.

Did you review everything and overlook nothing?

ἦ πάντα ἐπελήλυθας κοῦδέν παρήλθες;

I think so.

δοκεῖ γοῦν μοι. ¹⁵

8 ἄληθες : With the accent on the antepenult, this is an adverb meaning: *really? indeed? in sooth?*

9 See Aristophanes, Thesmophoriazusae, 221, The Frogs (Ranae), 197, The Clouds (Nubes), 254.

10 φέρ' ἴδω : first person singular aorist active subjunctive of the verb εἶδω (or ὁράω in some dialects), *to see or look at*. This is a hortatory subjunctive in the first person singular (*let me see that*). A hortatory subjunctive in first singular is usually preceded by φέρε or φέρε δῆ. See Smyth, Greek Grammar § 1797b.

11 περὶ τοῦ; = περὶ τίνος;

12 φέρ' ἴδω : first person singular aorist active subjunctive of the verb εἶδω (or ὁράω in some dialects), *to see or look at*. This is a hortatory subjunctive in the first person singular (*let me see that*). A hortatory subjunctive in first singular is usually preceded by φέρε or φέρε δῆ. See Smyth, Greek Grammar § 1797b.

13 τουτὶ = τοῦτο, *this thing right here*. See Smyth, Greek Grammar, § 333g : "The deictic suffix -ι may be added to demonstratives for emphasis."

14 τουτὶ = τοῦτο, *this thing right here*. See Smyth, Greek Grammar, § 333g : "The deictic suffix -ι may be added to demonstratives for emphasis." See Aristophanes, The Birds (Aves), 93.

15 γοῦν = γε οὖν. For this confirmatory sense of οὖν or γοῦν, see Smyth, Greek Grammar § 2830 and 2956.

Here's something that's missing.	οὐκ ἔνεστι τοῦτο.
I didn't sleep last night; I worked on my speech until dawn.	οὐκ ἐκάθευδον τὴν νύκτα, ἀλλὰ διεπονούμην πρὸς φῶς περὶ τὸν λόγον.
I already know your character.	τοὺς τρόπους σου ἐπίσταμαι.
Here you've repeated yourself.	ἐνταῦθα δις ταὐτὸν εἶπες.
Right at the outset you've made a tremendous blunder.	εὐθὺς ἡμάρτηκας θαυμασίως ὥς. ¹⁶
Your work has 20 mistakes.	ἔχει τὸ σὸν εἴκοσιν ἀμαρτίας.
Lots of things are slipping by you.	πολλά σε λανθάνει.

24. Grammar

Go ahead.	ἴθι νυν. ¹⁷
I want to test your competence in Greek.	βούλομαι λαβεῖν σου πείραν, ὅπως ἔχεις περὶ τῶν Ἑλληνικῶν.
What's the genitive of this word?	ποία ἐστὶν ἡ γενικὴ τῆς λέξεως;
The nominative, dative, accusative, vocative?	ἡ ὀνομαστική, δοτική, αἰτιατική, κλητική; ¹⁸
Wrong.	μὴ δῆτα.
The genitive of this word is uncommon.	ἡ γενικὴ τῆς λέξεως ταύτης ἄχρηστός ἐστιν.
Correct.	ὀρθῶς γε.
What's the present (tense) indicative of this verb?	ποῖός ἐστιν ὁ ἐνεστώς (χρόνος) τῆς ὀριστικῆς τοῦ ῥήματος τούτου;
I'll take notes.	μνημόσυνα γράφομαι. ¹⁹
I'm writing that down.	γράφομαι τοῦτο.

16 θαυμασίως ὥς : the word ὥς intensifies θαυμασίως, most marvelously. (Latin: *quam mirabiliter*.)

17 νυν = νῦν, used as an enclitic, without any accent, to strengthen a command: ἔχε νυν! ἄγε νυν!

18 ὀνομαστικὴ πτῶσις = εὐθεία πτῶσις, nominative case.

19 Johnson's original entry was μνημόσυνα ταῦτα γράφομαι, but that ταῦτα seemed superfluous, and was not in The Wasps. See Aristophanes, The Wasps (Vespae), 538.

Subjunctive, optative, imperative.	ἡ ὑποτακτική, εὐκτική, προστακτική.
Infinitive, participle.	ὁ ἀπαρέμφατος, ἡ μετοχή.
Imperfect, perfect.	ὁ παρατατικός, ὁ παρακείμενος.
Pluperfect, aorist.	ὁ ὑπερσυντελικός, ἀόριστος.
Future. (First, second).	ὁ μέλλων. (πρῶτος, δεύτερος.)
Active, middle, passive.	τὸ ἐνεργητικόν, μέσον, παθητικόν.
Your accentuation is wrong.	οὐκ ὀρθῶς τονοῖς.
The accent (acute, grave, circumflex).	ἡ κεραία (ἡ ὀξεῖα, βαρεῖα, περισπωμένη).
The article is missing.	δεῖ τοῦ ἄρθρου.

25. Wrong answers

Pay attention.	πρόσεχε τὸν νοῦν.
Whatever I ask, give me the answer.	ἀποκρίναι, ἄττ' ἂν ἔρωμαι.
Give a clear answer.	ἀποκρίναι σαφῶς.
Speak up.	λέξον μέγα. ²⁰
Try saying something nuanced and clever.	ἀποκινδύνευε λεπτόν τι καὶ σοφὸν λέγειν.
Please go on.	λέγοις ἂν ἄλλο.
Go right on.	λέγε, ὦ ἡγαθέ! ²¹
You don't seem to know what to say.	ἀλλ' οὐκ ἔχειν ἔοικας, ὅτι λέγῃς.
Why have you stopped talking?	τί σιωπᾷς;
Tell me what you mean.	εἰπέ μοι, ὅτι λέγεις.
What's this nonsense you're spouting?	τί ταῦτα ληρεῖς; ²²
You're not making any sense at all.	ἄλλως φλυαρεῖς.
That's an altogether different matter.	οὐ ταῦτόν, ὦ τάν! ²³

20 For example, Aristophanes, Wasps 963; also Plato, Protagoras 310 B.

21 ὦ ἡγαθέ = ὦγαθέ = ὦ ἀγαθέ : polite form of address. Sometimes it is left untranslated.

22 See Aristophanes, The Wasps (Vespae), 1370, The Birds (Aves), 341.

23 ὦ τάν : sir, my good man. Polite form of address. Sometimes it is left untranslated.

That's not what I asked you.

[abruptly] Just answer my question(s). ²⁴

You're talking in riddles.

Are you serious about that or joking?

Nonsense!

Quit yapping!

Silence!

Do not speak! }

Be quiet.

You idiot!

οὐ τοῦτ' ἐρωτῶ σε.

καὶ μὴν ἐπερωτηθεὶς ἀποκρίναί μοι. ²⁵

δι' αἰνιγμῶν λέγεις.

σπονδάζεις ταῦτα ἢ παίζεις;

οὐδὲν λέγεις!

μὴ λάλει!

{ σίγα!
σιώπα!

οὐ σιγήσει; ²⁶

ὦ μῶρε σύ! ²⁷

26. Focus on the picture

I want to show you a picture.

Look down!

Keep looking up! ²⁹

Where are you looking?

You're looking somewhere else.

Just focus on this.

But I hear some noise behind us.

In front of us.

εἰκόνα ὑμῖν ἐπιδείξω. ²⁸

βλέψατε κάτω!

βλέπετε ἄνω!

ποῖ βλέπετε;

ἐτέρωσε βλέπετε.

δεῦρο σκέψαι. [Literally: *Look hither.*]

καὶ μὴν αἰσθάνομαι ψόφου τινὸς ἐξόπισθεν.

ἐν τῷ πρόσθεν.

24 Note: "[abruptly]" is Johnson's comment.

25 ἐπερωτηθεὶς : aorist passive participle modifying the implicit subject σύ, you. (*When you are asked, you answer me.*)
καὶ μὴν : See Smyth, *Greek Grammar* §2921, about μὴν as an affirmative particle. Verbs like ἀποκρίνομαι take a dative of the person addressed. See Smyth, *Greek Grammar* §1471.
See Aristophanes, *Wealth* (Plutus), 902.

26 An urgent imperative expressed as a future indicative in a question. See Smyth, *Greek Grammar* §1918 : "The future with οὐ interrogative is used in questions in an imperative sense to express urgency, warning, or irony."

27 See Aristophanes, *The Clouds* (Nubes), 398.

28 The future tense can express a desire. This is called a voluntative future. See Smyth, *Greek Grammar* §1912.

29 Translated as *keep looking* rather than *look* because it is imperative in the present tense.

Stop chattering! }
 Stop yapping! }
 Cut the chatter. }
 Quit yapping. }

παῦσαι λαλῶν!

οὐ μὴ λαλήσετε; ³⁰

27. Greek poets

Recite for me the best passage from Antigone.

ἐκ τῆς Ἀντιγόνης τὸ νῦν εἰπὲ τὴν καλλίστην
 ῥῆσιν ἀπολέγων. ³¹

The beginning of the Odyssey.

τὸ πρῶτον τῆς Ὀδυσσεΐας.

What does this mean?

τί νοεῖ τοῦτο;

You are possessed (by an evil spirit).

κακοδαιμονῆς.

That's cool.

ὥς εὐηθικῶς. ³²

Have you lost your marbles?

ποῦ τὸν νοῦν ἔχεις; ³³

You're out of your mind!

παραφρονεῖς!

Sophocles didn't interpret this passage the way
 you interpret it. Consider it more carefully.

τὴν ῥῆσιν ταύτην οὐχ οὕτω Σοφοκλῆς
 ὑπελάμβανεν, ὥς σὺ ὑπολαμβάνεις. ὅρα δὴ
 βέλτιον.

Consider this expression.

σκόπει τὸ ῥῆμα τοῦτο. ³⁴

ἦκω means the same as κατέρχομαι.

ἦκω ταῦτόν ἐστι τῷ κατέρχομαι.

What does that mean?

τίς ὁ νοῦς; ³⁵

Now you're making sense.

τουτί φρονίμως ἤδη λέγεις. ³⁶ [Literally: You're
 already reckoning this sensibly.]

30 See Smyth, *Greek Grammar*, §1919 : "The future with οὐ μὴ with the second person singular of the future in the dramatic poets denotes a strong prohibition ; as οὐ μὴ διατρίβεις don't dawdle (you shall not dawdle) Ar. Ran. 462." Same topic is described in [Note 64](#) above in the section *Small Notes and Observations*.

31 The imperative verb here is εἰπέ, say. The word ἀπολέγων, recite, is a participle. τὸ νῦν = νῦν. See Smyth, *Greek Grammar*, § 1611.

32 See Aristophanes, *The Assemblywomen* (Ecclesiazusae), 521.

33 See Aristophanes, *The Assemblywomen* (Ecclesiazusae), 156.

34 ῥῆμα means verb, but it can also mean expression or phrase.

35 See Aristophanes, *The Frogs* (Ranae), 47.

36 τουτί = τοῦτο, this thing right here. See Smyth, *Greek Grammar*, § 333g : "The deictic suffix -ι may be added to demonstratives for emphasis."

Now you've got the whole thing.
 That's a good comparison.
 That's unquestionably the loveliest thing that
 Sophocles ever wrote.
 Sophocles is better than Euripides.
 That one (that guy) is a good poet, too.
 I don't admire Euripides.
 Can't you recall even one line of Euripides?
 You can do that one quite well [competently].
 You're well-versed in Euripides.
 Where did you learn that so well?
 I copied out many passages from Sophocles.
 Recite something from a more recent poet.
 They don't deserve it; you couldn't find an
 original poet any more among them.
 What's your opinion of Aeschylus?
 I consider Aeschylus the foremost poet.
 Do you know this poem by Simonides?
 Yes.
 Yes indeed.
 Do you want me to recite all of it?

πάντ' ἔχεις ἤδη.
 εὖ γε συνέβαλες.
 τοῦτο δήπου κάλλιστον πεποίηκε Σοφοκλῆς.³⁷
 Σοφοκλῆς πρότερός ἐστ' Εὐριπίδου.
 ὁ δ' ἀγαθὸς ποιητὴς ἐστὶ καὶ αὐτός.
 οὐκ ἐπαινῶ Εὐριπίδην μὰ Δία.
 οὐκ ἀναμνήσκει ἱάμβον Εὐριπίδου;³⁸
 τουτί μὲν ἐπικικῶς σύγ' ἐπίστασαι.³⁹
 Εὐριπίδην πεπάτηκας ἀκριβῶς.
 πόθεν ταῦτ' ἔμαθες οὕτω καλῶς;
 Εὐριπίδου ῥήσεις ἐξεγραψάμην πολλὰς.
 λέξον τι τῶν νεωτέρων.⁴⁰
 οὐκ ἄξιοί εἰσι τούτου, γόνιμον γὰρ ποιητὴν
 οὐκ ἂν ἔτι εὖροις ἐν αὐτοῖς.
 περὶ Αἰσχύλου δὲ τίνα ἔχεις γνώμην;
 Αἰσχύλον νομίζω πρῶτον ἐν ποιηταῖς.
 ἐπίστασαι τοῦτο τὸ ᾄσμα Σιμωνίδου;
 μάλιστα.
 ἔγωγε νῆ Δία.
 βούλει πᾶν διεξέλθω;⁴¹

See Aristophanes, *The Knights* (Equites), 1364.

37 This entry, the English and the Greek, is an example of Johnson's [Note 3](#), above, in the section *Small Notes and Observations*.

38 ἀναμνήσκει : second person singular present passive indicative of ἀναμνήσκομαι, *to remember*. (*Are you not reminded?*)

39 σύγ' = σύ γε
 τουτί = τοῦτο, *this thing right here*. See Smyth, *Greek Grammar*, § 333g : "The deictic suffix -ι may be added to demonstratives for emphasis."

40 λέξον : second singular aorist active imperative of λέγω, *say, recite*.

41 διεξέλθω : first person singular aorist active subjunctive of δια-ἐξ-έρχομαι (*δια-ἐξ-έρχομαι*), *to go through in detail*. For the use of subjunctive verbs after βούλει or βούλεσθε, see Smyth, *Greek Grammar* § 1806.

That's not necessary.

What is this meter called?

I'm not familiar with the poem.

Now I'm going to turn to Act II of the tragedy.

οὐδὲν δεῖ.

ὄνομα δὲ τούτῳ τῷ μέτρῳ τί ἐστίν;

τὸ ᾄσμα οὐκ ἐπίσταμαι.

καὶ μὲν ἐπὶ τὸ δεύτερον τῆς τραγωδίας μέρος
τρέψομαι.

28. Translation

Look up in your notebook the section on
Socrates. It's number 107.

Hey, pay attention.

Let's translate that orally into Greek.

Okay, start reading, N.

I'm pleased with your translation.

Who taught you Greek?

Continue speaking.⁴²

That's very good too!

Go right on ahead speaking, friend.⁴³

You're translating clumsily.

That's an Ionic word.

Are you translating into Ionian dialect?

Well, what's your translation?

Hurry up and translate.

There's no getting anywhere with you.

I am obliged to tell you this.

ζητήσατε τὸ περὶ Σωκράτους λαβόντες τὸ
βιβλίον. ἐστὶ δὲ τὸ ἑκατοστὸν καὶ ἑβδομον.

ἀλλὰ προσέχετε τὸν νοῦν.

λέγωμεν ἐλληνικῶς ταῦτα μεταβάλλοντες.

ἴθι δὴ, λέγε, ὦ Ν.

ταῦτά μ' ἤρεσας λέγων.

τίς σ' ἐδίδαξε τὴν ἐλληνικὴν φωνήν;

λέγε.

τοῦτ' αὖ δεξιόν.

λέγε δὴ σύ, ὦ ἄγαθέ.⁴⁴

σκαιῶς ταῦτα λέγεις.

τοῦτ' ἐστ' Ἴωνικὸν τὸ ῥήμα.

Ἴωνικῶς λέγεις;

φέρε δὴ, τί λέγεις;

ἀλλ' ἀνύσας λέγε.

σύγ' οὐδὲν εἶ.⁴⁵

δικαίως δὲ τοῦτό σοι λέγω.

42 This is translated as *continue speaking* rather than *speak* because it is imperative in the present tense. *Speak* or *say* would be the aorist command *εἰπέ* from the verb *εἶπον*.

43 Same comment as the previous footnote.

44 ὦ ἄγαθέ = ὦγαθέ = ὦ ἀγαθέ : polite form of address. Sometimes it is left untranslated.

45 σύγ' = σύ γε.

You cannot translate three words without making an error.	σὺ γὰρ οὐδὲ τρία ῥήματα ἑλληνικῶς εἰπεῖν οἶός τ' εἶ πρὶν ἑξαμαρτεῖν. ⁴⁶
Stop!	παῦε!
Write down this very section in Greek too.	καὶ μεταγράφετε αὐτὸ τοῦτο ἑλληνιστί.
And the following section as well.	καὶ τὸ ἐξῆς. ⁴⁷
Understand?	μανθάνετε;
We understand completely	πάνυ μανθάνομεν.
task.	τὸ ἔργον.
Pick up the book and read it aloud.	λαβὲ τὸ βιβλίον καὶ λέγε.
Darn! How bothersome that I forgot to bring the notes (notebook).	ὣς κόρακας! ὡς ἄχθομαι, ὅτι ἔπελαθόμην τοὺς χάρτας (τὸ βιβλίον) προσφέρειν.
Lend me a pen and paper.	χρησόν τι μοι γραφεῖον καὶ χάρτην. ⁴⁸

29. Busy

Everyone goes to his own work.	πᾶς χωρεῖ πρὸς ἔργον. ⁴⁹
Tell me, what's left for us two to do now?	ἄγε δὴ, τί νῶν ἐντευθενὶ ποιητέον; ⁵⁰
Well, that's done.	ταυτὶ δέδραται. ⁵¹
I'll take care of that.	ταῦτα δράσω.
That one, I will take care of.	μελήσει μοι ταῦτα.
Look. Everything you need is here.	ἰδοὺ πάντα, ὧν δέει. ⁵²

46 οἶός τ' εἶ ... : *you are able to*

47 καὶ τὰ λοιπά = *et cetera* ; καὶ τὰ ἐξῆς = *et sequentia*. See Plato, *Menexenus* 241a.

48 χρησόν τι : See Aristophanes, *Thesmophoriazousae*, 219.

49 See Aristophanes, *The Frogs* (*Ranae*), 884.

50 νῶν : *us two* (dual form of ἐμοί and ἡμῖν).

ποιητέον : *to be done* (verbal adjective from ποιέω).

ἐντευθενί = ἐντεῦθεν. See Smyth, *Greek Grammar*, § 333g : “The deictic suffix -ī may be added to demonstratives for emphasis.”

See Aristophanes, *Peace* (*Pax*), 922.

51 ταυτί = ταῦτα. See Smyth, *Greek Grammar*, § 333g : “The deictic suffix -ī may be added to demonstratives for emphasis.”

Do you have everything you need?	ἀρ' ἔχεις ἅπαντα, ἃ δεῖ; ⁵³
Yes, I have everything I need.	πάντα νῆ Δία πάρεστί μοι, ὅσων δέομαι.
It's a very trivial matter.	φαιλότατον ἔργον.
Why are you doing this?	ἵνα δὴ τί τοῦτο δρᾷτε; ⁵⁴
It's working out so much better this way.	χωρεῖ τὸ πρᾶγμα οὕτω πολλῶ μάλλον. ⁵⁵
Mind your work.	τῷ ἔργῳ πρόσεχε.
Don't do it like the others do it.	μὴ ποίει, ἅπερ οἱ ἄλλοι δρῶσιν.
The work isn't progressing.	οὐ χωρεῖ τοῦργον.
What do you want to do then?	τί δαὶ ποιήσεις; ⁵⁶
The rest is your task.	ὑμέτερον ἐντεῦθεν ἔργον. ⁵⁷
Help me, if you can.	συλλαμβάνου, εἰ μὴ σέ τι κωλύει. ⁵⁸
I don't have time.	οὐ σχολή (μοι). ⁵⁹

30. Praise & blame

Principal, what do you think of this student?	τί οὖν ἐρεῖς περὶ τούτου τοῦ μαθητοῦ, ὦ γυμνασίαρχε; ⁶⁰
---	---

52 δέει : uncontracted second person singular present middle indicative of δέομαι, *you need, you are in need of (something)*.

53 δεῖ : third person singular indicative active of δεῖ, *there is need of, there is wanting*.
See Aristophanes, *The Knights* (Equites), 219.

54 For the use of ἵνα τί to mean *why*, see Smyth, *Greek Grammar* § 2644a.

55 See Aristophanes, *Peace* (Pax), 509 & 510, also 472.

56 δαί ≈ δῆ. See Aristophanes, *The Birds* (Aves), 1451, also 1640. Using δαί instead of δῆ in a question emphasizes surprise or wonder or indignation in the question. See Smyth, *Greek Grammar*, § 2848 : “δαί is used in colloquial Attic after interrogative words to express wonder, indignation, etc.”
ποιήσεις : The future tense can express a desire. This is called a voluntative future. See Smyth, *Greek Grammar* §1912.

57 See Aristophanes, *Peace* (Pax), 426.

58 εἰ μὴ σέ τι κωλύει : *if nothing prevents you*.

59 See Aristophanes, *Acharnians*, 407 and 409.

60 Johnson had ὦ γυμνασίαρχε (*principal* or *headteacher*), but Conrad and Sorenson substituted ὦ διδάσκαλε (*teacher*). We kept both versions. Note that διδάσκαλος can be either masculine or feminine.

Teacher, what do you think of this student?

He's not untalented.

He doesn't seem to me to be untalented.

No, he's quite capable.

Also studious and sharp.

What's the other one like?

He's a bad apple.

Well, concerning him, I will make up my mind later.

He is forgetful and dull-witted.

And he seems half-hearted.

And he seems undermotivated.

He's the stupidest of all.

He has totally changed.

I know.

I'm well aware.

We will take appropriate measures.

He's "stupid, lazy and gluttonous."⁶⁶

He's off the rails.

He's mopey and mental.

How is A managing his affairs?

τί οὖν ἐρεῖς περὶ τούτου τοῦ μαθητοῦ,
ὦ διδάσκαλε;

οὐ σκαιὸς ἄνθρωπος.⁶¹

οὐ σκαιὸς μοι δοκεῖ εἶναι.

δεξιὸς μὲν οὖν ἐστίν.

καὶ φιλομαθὴς καὶ ἀγχίνους.

ὁ δὲ ἕτερος ποῖός τις;⁶²

ἐστὶ τοῦ πονηροῦ κόμματος.⁶³

ἀλλὰ πρὸς τοῦτον μὲν ὕστερός ἐστί μοι
λόγος.⁶⁴

ἐπιλήσιμων γάρ ἐστι καὶ βραδύς.

καὶ οὐκ ἐπιμελής ἐστίν.

ἡλιθιώτατός ἐστι πάντων.

πολύ πάνυ μεθέστηκεν.

οἶδά τοι.

ποιήσομέν τι τῶν προὔργου.⁶⁵

ἡλίθιός τε καὶ ἀργὸς καὶ γάστρις ἐστίν.

μελαγχολᾷ.⁶⁷

ὁ δὲ Ἄ. πῶς παρέχει τὰ ἑαυτοῦ;

61 ἄνθρωπος [with rough breathing] = ὁ ἄνθρωπος.

δεξιὸς and σκαιὸς can mean *right* and *left*, but in this context they mean *able*, *capable* and *clumsy*, *stupid*, *untalented*.

62 See Aristophanes, *Peace* (Pax), 674, and *Frogs* (Ranae), 60.

63 See Aristophanes, *Wealth* (Plutus), 957, 862 : εἵκοι δ' εἶναι τοῦ πονηροῦ κόμματος : *He seems to be metal of the baser sort* [a counterfeit coin].

64 See Aristophanes, *The Birds* (Aves), 336.

65 προὔργου = πρὸ ἔργου : *useful*, *serviceable*, *profitable*.

66 "Stupid, lazy and gluttonous" [*dumm, faul und gefräßig*] is the famous description of a fictional character, Heinrich Schaumann, in the comic novel *Stopfkuchen: Eine See- und Mordgeschichte* by Wilhelm Raabe, published 1891.

67 See Aristophanes, *Wealth* (Plutus), 366 : μελαγχολᾷς, ἄνθρωπε, νῆ τὸν οὐρανόν.

Up to his abilities.
As well as he can.

}

Competently. }
Rather well. }

καθ' ὅσον οἶός τ' ἐστίν.

ἐπιεικῶς.

Grades for written work

[**Translator’s Note:** This section is somewhat arbitrary. Johnson apparently wanted to translate a set of German adjectives related to school grades. However, it’s unclear what the adjectives were.

German grades are numbers, not letters. Each grade is also associated with a standard adjective.

Modern German school grades are a scale of 1-5 or 1-6, where a grade of “1” corresponds to “A”, a grade of “4” is a poor grade like “D”, and grades “5” and “6” are both failing grades like “F”. The main number grades (1, 2, 3, 4, 5, 6) are each associated with standard adjectives. Intermediate grades (1-, 2+, 2-, 3+, etc.) do not have consistent, standard adjectives across schools: Different schools might use different adjectives.⁶⁸

Johnson listed a grading scale of 1-4, including intermediate grades (1b, 2a, 2b, etc.), as listed below. Johnson’s Attic Greek adverbs cannot be matched up neatly with today’s standard German school grades. Johnson evidently had a different list of German adjectives in mind, perhaps specific to his time and place.

Johnson’s scale is **in blue font** below. Everything in black was added by the translator.]

Johnson’s Attic grading scale			Modern German grades	
1 [<i>sehr gut</i>]	εὖγε	[<i>bravo!</i>]	A	1 [<i>sehr gut</i>]
1b	καλῶς	[<i>well</i>]	A-	1-
2a	ἀκριβῶς	[<i>meticulously</i>]	B+	2+
2 [<i>gut</i>]	ὀρθῶς	[<i>correctly</i>]	B	2 [<i>gut</i>]
2b	ἐπικεκῶς	[<i>competently</i>]	B-	2-
3a	μετρίως	[<i>moderately</i>]	C+	3+
3 [<i>genügend (?)</i>]	μέσως	[<i>mediocrely</i>]	C	3 [<i>genügend, befriedigend</i>]
3b	φάύλως	[<i>poorly</i>]	C-	3-
4 [<i>ungenügend (?)</i>]	οὐκ ὀρθῶς	[<i>not correctly</i>]	D	4 [<i>ausreichend</i>]
			F	5 [<i>mangelhaft</i>]
			F	6 [<i>ungenügend</i>]

68 See: <https://www.studying-in-germany.org/german-grading-system/>

31. Singing

Sing something!	ᾄσόν τι!
I cannot sing.	μελωδεῖν οὐκ ἐπίσταμαι.
Sing a song.	μέλος τι ᾄσατε.
What would you like to sing?	τί ἐπινοεῖτε ᾄδειν;
Then what shall we sing?	ἀλλὰ τί δῆτ' ᾄδωμεν;
Tell me what you like to hear.	εἰπὲ, οἷσσισι χαίρεις. ⁶⁹
What a sweet [great] song!	ὥς ἡδὺ τὸ μέλος!
Let's sing another one.	ἕτερον ᾄσόμεθα ⁷⁰
May I sing a solo, please?	ἑασόν με μονωδῆσαι.
Sing as much as you'd like.	ἀλλ' ἄδ' ὅποσα βούλει.
Stop singing.	παῦσαι μελωδῶν.
The only thing you sing about is wine/beer!	οὐδὲν γὰρ ᾄδεις πλὴν οἶνον.
That's what I like.	τουτί μ' ἀρέσκει. ⁷¹
Do you like this one?	σὲ δὲ τοῦτ' ἀρέσκει;
I will surely never forget what you just sang.	ὅσα ἄρτι ᾄσας, οὐ μὴ ἐπιλάθωμαί ποτε. ⁷²
I will sing another song.	ἐπάσομαι μέλος τι.

69 οἷσσισι : dative plural of ὅστις, *whatever*. The verb χαίρω in the sense of *enjoy* takes an object in the dative case.

70 For the use of future indicative as a hortatory or voluntative expression or an expression of intent, see Smyth, *Greek Grammar*, § 1912 and 1915a.

71 τουτί = τοῦτο, *this thing right here*. See Smyth, *Greek Grammar*, § 333g : “The deictic suffix -ι may be added to demonstratives for emphasis.”

72 For the use of οὐ μὴ with aorist subjunctive to express emphatic denial, see Smyth, *Greek Grammar*, § 1804.

32. Military drill ⁷³

To arms!	ἄγε εἰς τὰ ὄπλα!
Fall in! [Form up in ranks]	εἰς τὰς τάξεις καθίστασθε!
Attention!	σίγα καὶ πρόσεχε! ⁷⁴
Mark Distances! } Open ranks! }	διάστηθι!
Close ranks!	ζύγει!
Present arms!	ἄνω τὰ ὄπλα!
Order arms!	θέσθε τὰ ὄπλα! ⁷⁵
Right face!	ἐπὶ δεξιὰ κλῖνον! ⁷⁶
Left face!	ἔπ' ἀριστερὰ κλῖνον! ⁷⁷
Turn left!	ἐπ' ἀριστερὰ μεταβαλοῦ!
Ready front!	εἰς ὀρθὸν ἀπόδος!
Forward march!	πρόαγε!
Halt!	ἔχου οὕτως! ⁷⁸
Advance to the flank in two lines!	ἐπὶ κέρως εἰς δύο προάγε!
Advance to the line!	ἐπὶ φάλαγγος προάγε!
Double time, march!	δρόμω! ⁷⁹
Double-time, march, one-two-one-two!	δρόμω προάγε ἀλαλά! ⁸⁰

⁷³ Almost all of these military commands appear to be adapted from Aelian, *Tactics* (Περὶ Στρατηγικῶν Τάξεων Ἑλληνικῶν). See: *The Tactics of Aelian*, Translated by Christopher Matthew, Pen & Sword Military, 2012, chapter 53. Johnson removed references to δόρυ and ἐπὶ δόρυ and ἐπ' ἀσπίδα, changing them respectively to ὄπλα and ἐπὶ δεξιὰ and ἔπ' ἀριστερὰ, presumably because nineteenth-century infantry carried no spears. Most of the imperative commands listed here are in second person singular, just as they are in Aelian's *Tactics*.

⁷⁴ Johnson listed σιωπῇ, but Aelian listed: σίγα καὶ πρόσεχε. This one is also an excellent classroom command. 😊

⁷⁵ See Xenophon, *Anabasis* 7.1.22. Note: This is this section's only command in second person plural.

⁷⁶ Johnson substituted ἐπὶ δεξιὰ (*to the right*) for Aelian's phrase ἐπὶ δόρυ (*to the spear*).

⁷⁷ Johnson substituted ἔπ' ἀριστερὰ (*to the left*) for Aelian's phrase ἐπ' ἀσπίδα (*to the shield*).

⁷⁸ ἔχου : second person singular present middle imperative of ἔχω.

⁷⁹ δρόμω : *at a run, at quick pace*.

⁸⁰ ἀλαλά or ἀλαλή is a war cry.
δρόμω : *at a run, at quick pace*.

33. You're right

You're right.	εὖ λέγεις.
You are certainly right.	εὖ τοι λέγεις.
You could be right.	ἴσως ἂν τι λέγοις.
You're completely right.	εὖ πάννυ λέγεις.
You seem to be correct.	εὖ λέγειν σὺ φαίνει. ⁸¹
I do think you're right.	εὖ γέ μοι δοκεῖς λέγειν.
That's what I think, too.	συνδοκεῖ ταῦτα κάμοι.
I think so too.	τοῦτο μὲν κάμοι δοκεῖ.
That's crystal clear.	τοῦτο περιφανέστατον. ⁸²
That's fair to say.	δίκαιος ὁ λόγος.
I'll accept that.	πείθομαι. ⁸³
So it seems.	ὥς ἔοικεν.
There's lots of evidence for that.	τούτων τεκμήριά ἐστι πολλά.
I infer from the facts.	ἔργῳ τεκμαίρομαι.

34. Yes

Yes.	}	νὴ Δία.
Undoubtedly.		
Yes indeed.	{	νὴ τοὺς θεούς. νὴ τὸν Ποσειδῶ.
Quite right.	{	μάλιστα γε. πάννυ.
Of course.		κομιδῇ μὲν οὖν.

81 See Aristophanes, *The Clouds* (Nubes), 403.

82 See Aristophanes, *Knights* (Equites), 206.

83 See Aristophanes, *Wealth* (Plutus), 31; Plato, *Protagoras* 316A

To be sure!

Absolutely!

Me? You, of course!

Possibly. }
May be so. }

It may well be.

No wonder.

And that's not surprising.

Splendid. }
Good idea. }
Well done. }

Don't you know? }
You know? }

{ εἰκότως!
εἰκὸς γάρ!

εὖ ἴσθ' ὅτι!

ἐγώ; σὺ μέντοι!

οὐκ οἶδα. ⁸⁴

ἔοικεν.

κοὺ θαυμά γε. ⁸⁵

καὶ θαυμά γ' οὐδέν!

εὖ λέγεις.

οὐκ οἶσθα;

35. No

No!

Not me! [not I!]

No, but ...

Not at all!

Don't do it!

No way, not yet.

Not until (this happens).

Absolutely not. }
No Way. }

οὐ μὰ Δία!

μὰ Δί' ἐγὼ μὲν οὐ.

οὐκ· ἀλλὰ ...

μὴ δῆτα!

μὴ νυν ποιήσης! ⁸⁶

μὴ δῆτά πώ γε. ⁸⁷

οὐκ, ἤν μὴ (τοῦτο γένηται).

μηδαμῶς.

⁸⁴ For the use of οὐκ οἶδα to mean *may be so*, see Aristophanes, *Assemblywomen* (*Ecclesiazusae*), 115.

⁸⁵ κοὺ = καὶ οὐ. See Aristophanes, *Wasps* (*Vespae*), 1139.

⁸⁶ νυν = νῦν, used as an enclitic, without any accent, to strengthen a command: ἔχε νυν! ἄγε νυν!

⁸⁷ See Aristophanes, *The Knights* (*Equites*), 960.

There's no need.

Of course not.

I wish I had. }
I wish I did. }

Wise guy! Smartass! [ironically rejecting] ⁸⁹

Not a chance! }
No way! }

Not at all!

Not for anything in the world!

Over my dead body!

You think I'm crazy?

It's not like that!

But even so!

You're wrong.

Nonsense!

That's nonsense!

Oh, that's different.

But that's not what you said!

I don't believe it!

οὐδὲν δεῖ.

μὰ Δι' οὐ μέντοι.

εἰ γὰρ ὄφελον. ⁸⁸

{ σωφρονεῖς!
δεξιὸς εἶ!

ἥκιστα! ⁹⁰

ἥκιστα γε!

ἥκιστα πάντων!

οὐκ ἂν μὰ Δία, εἰ κρέμαιοι γέ υἱεῖς! ⁹¹

μελαγχολᾶν μ' οὕτως οἶε; ⁹²

οὐχ οὗτος ὁ τρόπος!

ἀλλ' ὅμως!

οὐκ ὀρθῶς λέγεις.

λῆρος!

οὐδὲν λέγεις!

ἀλλ' οὐ ταῦτόν. ⁹³

ἀλλ' οὐκ εἶπας ὅμοιον!

οὐ πείθομαι!

88 ὄφελον : first person singular imperfect of ὀφείλω, to owe, be bound. In this form it means *would that I were* or *I wish that I had*, or just *if only*!

89 The English expressions “wise” guy and “smart” ass are ironic.

90 ἥκιστα : superlative adverb meaning *least of all*. See Smyth, *Greek Grammar* §319.2 and Liddell & Scott's *Greek-English Lexicon*.

91 Aristophanes, *Wasps* (Vespae), 298-9: οὐκ ἂν μὰ Δία, εἰ κρέμαιοι γ' υἱεῖς : *No way, even if you were hanged first*.

92 μελαγχολᾶω means either *to be melancholic, depressed* or *to be ill-natured, malevolent*. See Aristophanes, *Wealth* (Plutus), 903.

93 See Aristophanes, *Lysistrata*, 496.

C. Shopping and Negotiating

36. He wants money

If the farmer is earning good money, then all the trades are healthy.	εὖ φερομένης τῆς γεωργίας ἔρρωνται καὶ αἱ ἄλλαι τέχναι ἅπασαι. ¹
He's got all he needs.	ἔχει ἅπαντα, ἃ δεῖ.
He's intent on getting something.	αἰτεῖ λαβεῖν τι.
What do you need?	τοῦ δέει; ²
What brings you here, exactly?	τοῦ δεόμενος ἦλθες ἐνθαδί; ³
Why did you come?	ἦκεις κατὰ τί;
What brings you here?	ἐπὶ τί πάρει δεῦρο;
Please lend me 20 marks.	δάνεισόν μοι πρὸς τῶν θεῶν εἴκοσι μάρκας. ★ ⁴
I'm in a pinch [financial straits].	ἡ ἀνάγκη με πιέζει.
No!	μὰ Δι' ἐγὼ μὲν οὔ.
You have what you need.	ἔχεις ὧν δέει. ⁵
Please help me!	οὐκ ἀρήξεις; ⁶
Have mercy on me. } Cut me some slack. }	οἴκτειρόν με. ⁷
What do you need the money for?	τί χρήσει τῷ ἀργυρίῳ; ⁸

1 See Xenophon, Economics, 5.17: εὖ μὲν γὰρ φερομένης τῆς γεωργίας ἔρρωνται καὶ αἱ ἄλλαι τέχναι ἅπασαι.

2 τοῦ δέει; = τίνος δέει; : *What do you need?*
δέει : second person singular present middle indicative of δέομαι, *you need, are you in need of (something)*

3 ἐνθαδί = ἐνθάδε, *here, hither, to this place*. See Smyth, Greek Grammar, § 333g : “The deictic suffix -ī may be added to demonstratives for emphasis.”

4 Johnson used the star character ★ to indicate Greek terms which he had introduced from Modern Greek to represent modern concepts.
πρὸς τῶν θεῶν : *please*.

5 δέει : uncontracted second person singular present middle indicative of δέομαι, *you need, you are in need of (something)*

6 This command is in the form of a question. See Smyth, Greek Grammar, §1918 : “The future with οὐ interrogative is used in questions in an imperative sense to express urgency, warning, or irony.”

7 See Euripides, Medea, 711.

I'll pay off the shoemaker.	ἀποδώσω τῷ σκυτοτόμῳ.
Where shall I get the money?	πόθεν τὸ ἀργύριον λήψομαι; ⁹
Here you go. } Please take it. }	ἰδοὺ τουτὶ λαβέ! ¹⁰
I appreciate your doing that. } Thanks for that. }	εὖ γ' ἐποίησας!
God bless you! } I hope loads of great things come your way! }	πολλ' ἀγαθὰ γένοιτό σοι!
Don't be angry with me, my friend!	μὴ ἀγανάκτει, ὦ ἄγαθέ! ¹¹
Will you please say nothing more about it.	οἶσθ' ὃ δρᾶσον; μὴ διαλέγου περὶ τούτου μηδέν. ¹²
But I beg of you ... ! } Please, sir ... ! }	ἀλλ' ὦ ἄγαθέ -- ! ¹³

37. Haggling with a vendor

Here comes that street vendor.	καὶ μὴν ὁδὶ ἐκείνος ὁ κάπηλος. ¹⁴
Fine purses! Ties! Knives!	βαλάντια καλά! λαιμοδέτια! * μαχαίρια!
How much does this cost?	τί δῆτα καταθῶ τουτουί; ¹⁵

8 τί : *what for? why?*

χρήσει : second person singular future indicative of *χράομαι*, *to use, make use of*. The future tense can express an intention. See Smyth, Greek Grammar §1915a.

9 λήψομαι : first person singular future middle indicative of *λαμβάνω*, *to get*.

10 τουτί = τοῦτο, *this thing right here*. See Smyth, Greek Grammar, § 333g : "The deictic suffix -ι may be added to demonstratives for emphasis."

11 ὦ ἄγαθέ = ὦγαθέ = ὦ ἀγαθέ : polite form of address. Sometimes it is left untranslated.

12 οἶσθ' ὃ δρᾶσον; = *Will you please? Know what you should do?* Smyth, Greek Grammar § 1842a. See Aristophanes, *The Peace* (Pax), 1061ff; *The Birds* (Aves), 54.

13 ὦ ἄγαθέ = ὦγαθέ = ὦ ἀγαθέ : polite form of address. Sometimes it is left untranslated. See: Aristophanes, *Wasps* (Vespae), 920, 1149, 1152; *Peace* (Pax), 1238.

14 ὁδί = ὅδε, *that guy there*. See Smyth, Greek Grammar, § 333g : "The deictic suffix -ι may be added to demonstratives for emphasis." See Aristophanes, *Acharnians* 908, 1069.

15 καταθῶ : first person singular aorist active subjunctive of *κατατίθημι*, *put down, set down*. See Aristophanes, *The Peace* (Pax), 1214.

τουτουί = τοῦτου : See Smyth, Greek Grammar, § 333g : "The deictic suffix -ι may be added to demonstratives for

Two marks and fifty [pfennig=cents]

Oh no, that's too much.

Will you pay two marks?

Here's a mark and a half.

How much do the purses cost?

You can get a very fine one for 4 marks.

Take it back, I'm not buying it -- you want to profit too much.

What would you pay for it?

What would I pay? I would pay you two marks.

Keep it then; that's better than selling it for nothing.

We'll never get rid of the fellow!

The knife is worthless; I wouldn't buy it even for one mark.

I myself once paid three marks for this.

I'm not earning a thing on it.

Really?

Swear it!

God, no!

Sell it to someone else.

I'll pay you for it.

Here's the money.

δύο μάρκας* καὶ πεντήκοντα.

μὰ Δι', ἀλλ' ἔλαττον. ¹⁶ [Literally: *By Zeus! Less!*]

δύο μάρκας τελείς;

λαβὲ μάρκην καὶ ἡμίσειαν.

πὼς τὰ βαλάντια ὤνια; ¹⁷

λήψει τεσσάρων μαρκῶν πάνυ καλόν. ¹⁸

ἀπόφερε· οὐκ ὀνήσομαι. κερδαίνειν γὰρ βούλει πολὺ.

αὐτὸς σὺ τί δίδως;

ὅτι δίδωμι; δοίην ἂν δύο μάρκας.

ἔχε τοίνυν· κρεῖττον γάρ ἐστι ἢ μηδὲν λαβεῖν. ¹⁹

ἄνθρωπος οὐκ ἀπαλλαχθήσεται ἡμῶν. ²⁰

οὐδέν ἐστιν ἡ μάχαιρα; οὐκ ἂν πριαίμην οὐδὲ μιᾶς μάρκης.

αὐτὸς ἀντέδωκα τούτου ποτὲ τρεῖς μάρκας.

οὐδέν μοι περιγίγνεται.

ἄληθες; ²¹

ὄμοσον!

οὐ μὰ τοὺς θεούς!

πῶλει τοῦτο ἄλλω τινί.

ὀνήσομαί σοι ἐγώ.

ἔχε δὴ τὰργύριον. ²²

emphasis.”

16 See Aristophanes, *The Frogs* (Ranae), 174.

17 ὤνια is from the adjective ὠνιος -ον, *for sale*.

18 λήψει : second person singular future middle indicative of λαμβάνω, *to get*.

19 See Aristophanes, *The Peace* (Pax), 1219-1220.

20 See Aristophanes, *The Birds* (Aves), 940.

21 ἄληθες : With the accent on the antepenult, this is an adverb meaning: *really? indeed? in sooth?*

There you are.	ταῦτα δῆ.
I had to pay three marks.	ἀπέδωκα ὀφείλων τρεῖς μάρκας. ²³
In Leipzig they sell these at 20 marks a dozen.	ἐν Λειψία* πωλοῦνται κατὰ δώδεκα εἴκοσι μαρκῶν.
He sold that one there for one mark.	τοδὶ ἀπέδοτο μιᾶς μάρκης. ²⁴

38. At the tailor

Hello!	χαῖρε!
And Hello to you too!	χαῖρε καὶ σύ!
How may I help you?	ἤκεις δὲ κατὰ τί;
What are you looking for?	τοῦ δέει; ²⁵
I need a jacket and trousers.	δέομαι ἱματίου τε καὶ βρακῶν.
shirt.	ὁ χιτῶν.
hat.	ὁ πῖλος.
overcoat.	τὸ ἐπάνω ἱμάτιον.
boots.	τὰ ὑποδήματα.
sock / stocking.	ἡ περικνημῖς
handkerchief.	τὸ ῥινόμακτρον.
What's the cost of these?	τί τελῶ ταῦτα ὠνούμενος; [Literally: <i>What do I pay, buying these?</i>]
50 marks for a jacket, 20 marks for trousers.	πεντήκοντα μάρκας* εἰς ἱμάτιον, εἴκοσι δ' εἰς βράκας.
Hasn't changed. } The same as it was. }	καθάπερ τέως. ²⁶

22 See Aristophanes, *The Frogs* (Ranae), 270: ἔχε δὴ τῶβολῶ : *Here you go: two obols.*
Note that ἔχε δὴ can also mean *hold on*. See Plato, *Cratylus* 439a: ἔχε δὴ πρὸς Διός : *Hold on, by Zeus.*

23 See Aristophanes, *The Wasps* (Vespae), 1128. ἀπέδωκα ὀφείλων : *I paid because I was owing.*

24 τοδὶ = τόδε, *that thing there*. See Smyth, *Greek Grammar*, § 333g : “The deictic suffix -ι may be added to demonstratives for emphasis.”

25 τοῦ δέει; = τίνος δέει;
δέει : uncontracted second person singular present middle indicative of δέομαι. *need*.

Here's a very nice jacket with trousers.

Will it fit me?

Be so kind as to take off your overcoat.

Please take off your jacket.

You're not wearing a new jacket.

No indeed. My old jacket has holes.

What a nice outfit you have now!

The new outfit fits excellently.

Is there anything you don't like about it?

It doesn't look good on me. }
It doesn't suit me. }

κάλλιστον τοδὶ ἱμάτιον μετὰ βρακῶν.

ἄρ' ἀρμόσει μοι;

κατάθου δῆτα τὸ ἐπάνω ἱμάτιον. ²⁷

{ ἀπόδυθι, ἀντιβोलῶ, θοῖμάτιον! ²⁸
βούλει ἀποδύεσθαι θοῖμάτιον;

οὐ καινὸν ἀμπέχει ἱμάτιον. ²⁹

οὐ μὰ Δι' ἀλλ' ὅπως ἔχει τὸ τριβώνιον.

ποίαν ἤδη ἔχεις σκευήν! ³⁰

ἄριστ' ἔχει τὸ καινὸν ἱμάτιον. ³¹

ἔχεις τι ψέγειν τούτου;

οὐ πρέπει μοι.

39. Shoes and footwear

[We] still need shoes. (There's a need for shoes.) ὑποδημάτων δεῖ.

Take mine!

τάμα ταυτί λαβέ! ³²

First put this one on.

τοῦτο πρῶτον ὑποδύου. ³³

26 καθάπερ τέως = κατὰ ἅπερ τέως : according to whatever [they were] till now.

27 κατάθου : second person singular aorist middle imperative of κατατίθωμι, take off, set down.
κατάθου θοῖμάτιον : See Aristophanes, Wealth (Plutus), 926; The Clouds (Nubes), 497.

28 θοῖμάτιον = τὸ ἱμάτιον. See Aristophanes, The Clouds (Nubes), 179, 856; The Birds (Aves), 1568.
ἀπόδυθι : second person singular aorist active imperative of ἀποδύω, take off.
ἀπόδυθι θοῖμάτιον : See Aristophanes, Thesmophoriazusae 214.

29 See Aristophanes, Assemblywomen (Ecclesiazusae), 374; Acharnians, 1024.

30 ποίαν : See Johnson's [Note 7](#), above, in the section *Small Notes and Observations*. ποίαν σκευήν = what a nice suit.

31 ἄριστ' = ἄριστα, superlative adverb from εἶ. See Aristophanes, Thesmophoriazusae, 260: Ἄρ' ἀρμόσει μοι; – Νὴ Δι', ἀλλ' ἄριστ' ἔχει. : Will it suit me? – By Zeus [yes], it's excellent.

32 τάμα = τὰ ἐμά.

ταυτί = ταῦτα : that thing : See Smyth, Greek Grammar, § 333g : "The deictic suffix -ι may be added to demonstratives for emphasis."

τάμα ταυτί = my [shoes] right here.

Put the shoes on already.
Quick, put them on.

ἄνυσον ὑποδυσάμενος! ³⁴

Take off your slippers.

{ ἀποδύου τὰς ἐμβάδας. ³⁵
ἀποδύου τὰ ἐμβάδια.

Put these on.

ὑπόδυθι τάσδε. ³⁶

Do they fit?

ἂρ' ἀρμόττουσιν;

Yes, they're a perfect fit.

νὴ Δί', ἀλλ' ἄριστ' ἔχει. ³⁷

Where did you buy that pair of slippers you're wearing now?

πόθεν πριάμενος τὸ ζεύγος ἐμβάδων τουτὶ φορεῖς; ³⁸

At the market.

ἐν ἀγορᾷ.

How much [did you pay]?

καὶ πόσον; [Literally: *For how much?*]

[I paid] 16 marks.

ἑκκαίδεκα μαρκῶν. ★ [Literally: *For 16 marks.*]

40. At the produce stand

I have to go to the market.

εἰς ἀγορὰν ἰτέον μοι. ³⁹

What for?

τίνος ἔνεκα;

She's going to the produce stand to get grapes.

χωρεῖ εἰς ἀγορὰν ἐπὶ βότρυς.

I'll buy them, if you give me the money.

ὠνήσομαι, ἐὰν σύ μοι δῶς τὰργύριον. ⁴⁰

Here's the change.

ἰδοὺ λαβὲ μικρὸν ἀργυρίδιον.

What do you want me to buy?

τί βούλει με πρίασθαι;

33 The verb ὑποδύομαι (ὑπο-δύομαι) means *put it on underneath*, but it's shoes that you put on underneath, so implicitly this verb means *put on shoes*.

34 Aristophanes, Wasps (Vespae), 1168, also 1159 obliquely as ἀνύσας ὑπόδυθι.

35 It may be that ὑποδύομαι is the right verb to use here, instead of ἀποδύομαι. See Aristophanes, Wasps (Vespae), 1157.

36 Aristophanes, Wasps (Vespae), 1159.

37 ἄριστ' = ἄριστα, superlative adverb from εἶ.

38 τουτί = τοῦτο, *this thing right here*. See Smyth, Greek Grammar, § 333g: "The deictic suffix -ι may be added to demonstratives for emphasis."

τὸ ζεύγος ἐμβάδων τουτί : *that pair of slippers*

39 ἰτέον : This is a "verbal adjective" ending in the suffix -τέος from the verb εἶμι, *to go*, meaning (someone) must go. See Smyth, Greek Grammar, §2152, §1488, §471, §473.

40 Johnson's examples demonstrate several different verbs which can express the idea of *buying* at the marketplace: ἀγοράζω, ὠνέομαι, πρίαμαι, ἐμπολάω.

We want to buy some peaches for this money.

Buy me (some) apples.

apricots.

pears.

strawberries.

vegetables.

chestnuts.

cherries.

walnuts.

hazelnuts.

peaches.

plums.

oranges.

currants.

radishes.

anything.

How much money will you pay?

Fifteen for a mark.

What does butter sell for these days?

It's cheap.

It's expensive to buy.

Fresh butter, fresh meat.

ὠνησόμεθα περσικὰ τούτου τοῦ ἀργυρίου.

ἀγόρασόν μοι μῆλα.

ἀρμενιὰ (μῆλα).

ἄπια.

χαμοκέρασα. ★ ⁴¹

λάχανα.

κάστανα.

κεράσια.

κάρνα.

λεπτοκάρνα.

περσικά (μῆλα).

κοκκύμῆλα. [*cuckoo-apples*]

πορτοκάλια. ★

φραγγοστάφυλα. ★

ῥαφανίδας.

πάντα.

πόσον δίδως δῆτα τὰργυρίου; ⁴²

[Literally: *Having given how much of money?*]

πεντεκαίδεκα τῆς μάρκης. ★ ⁴³

πῶς ὁ βούτυρος (τὸ βούτυρον) τὸ νῦν ὤμιος; ⁴⁴

εὐτελής ἐστιν.

δεῖ τίμιον πρίασθαι αὐτόν. ⁴⁵

[Literally: *It's necessary to buy it expensive.*]

χλωρὸς βούτυρος, χλωρὸν κρέας.

41 Johnson used the star character ★ to indicate Greek terms which he had introduced from Modern Greek to represent modern concepts.

42 See Aristophanes, *The Peace* (Pax), 1262.

43 Johnson's example used the German word *Mandel*, which is a quantity of 15, just like a *dozen* is quantity of 12.

44 τὸ νῦν = νῦν. See Smyth, *Greek Grammar*, § 1611.

45 See Aristophanes, *The Wasps* (Vespae), 253.

I haven't yet bought any.

οὐδὲν ἡμπολόηκά πω.

We've made some purchases and we're headed home.
price.

οἴκαδ' ἔμμεν ἐμπολήσαντές τι.⁴⁶

ἡ τιμή.

⁴⁶ ἐμπολήσαντές τι = *having bought something* : masculine plural nominative, aorist active participle of ἐμπολάω, *buy*.

D. Socializing

41. Dancing

She dances well, doesn't she?	καλῶς ὀρχεῖται· ἦ γάρ; ¹
Very.	μάλιστα.
I'm charmed.	κεκλήμηναι ἔγωγε.
I'm going to dance the Polonaise with her.	ὀρχήσομαι μετ' αὐτῆς τὸ Πολωνικόν. ★
the waltz	τὸν στρόβιλον
the Schottisch	τὸ Καληδονικόν ★
the Française	τὸ Γαλλικόν ★
the quadrille	τὸν τετράχορον
Please allow me the pleasure of this dance, Ma'am. (Miss)	δὸς ὀρχεῖσθαι τοῦτο μετὰ σοῦ, ὦ γύναι. (ὦ κόρη)
Gladly. }	
With pleasure. }	φθόνος οὐδεῖς. [Literally: <i>No objection</i>]
Please stop dancing, I'm tired.	παῦε δῆτ' ὀρχούμενος, ἀπείρηκα γάρ. ²
I'm worn out.	κέκμηκα. ³
Permit me just this one more dance.	ἐν μὲν οὖν τουτί μ' ἔασον ὀρχήσασθαι. ⁴
Just this one then and no more.	τοῦτό νυν καὶ μηκέτ' ἄλλο μηδέν. ⁵
It's such a pleasure to dance with you.	ὥς ἡδὺ μετὰ σοῦ ὀρχεῖσθαι.
Who is that glancing in this direction? The one at the doorway?	Τίς ποθ' οὗτος ὁ δεῦρο βλέπων; ὁ ἐπὶ ταῖς θύραις;

1 ἦ γάρ; : This expression is similar to an English "tail question," meaning: *Isn't that true? Isn't it? Doesn't she?* See Smyth, *Greek Grammar*, § 2805b. See Sophocles, *Electra* 1221; Plato, *Gorgias* 449d; Plato, *Alcibiades Major* (*Alcibiades* 1) 118c; Plato, *Theages* 123e.

2 ἀπείρηκα : first person singular perfect active indicative of ἀπείπον, *be worn out, tired*.

3 κέκμηκα : first person singular perfect active indicative of κάμνω, *be tired, weary*.

4 τουτί = τοῦτο, *this thing right here*. See Smyth, *Greek Grammar*, § 333g : "The deictic suffix -i may be added to demonstratives for emphasis."
ἔασον : second singular aorist active imperative of ἔάω, *allow*.

5 νυν = νῦν, used as an enclitic, without any accent, to strengthen a command: ἔχε νυν! ἄγε νυν!
τοῦτό νυν : (*just*) *this one!*

It's my husband.
 Why does he look so sullen?
 He's very jealous.
 Let's pretend not to see him.
 I'll be careful.
 Men are not to be trusted.
 She's only been married for 3 months.
 The dance teacher.
 To dancing school.

ἐστὶν οὐμός ἀνὴρ. ⁶
 τί σκυθρωπάζει;
 σφόδρα ζηλότυπός ἐστιν.
 μὴ ὁρᾶν δοκῶμεν αὐτόν.
 φυλάξομαι. ⁷
 οὐδὲν γὰρ πιστὸν τοῖς ἀνδράσιν. ⁸
 νύμφη ἐστὶ τρεῖς μῆνας.
 ὁ ὀρχηστοδιδάσκαλος.
 εἰς τὸ ὀρχηστοδιδασκαλεῖον.

42. A story

Listen, my dear, I have a charming tale I want to
 tell you.
 So tell it then.
 What do you mean?
 I don't believe you!
 Were you shocked?
 You're making it all up!
 You won't tell me the truth!
 If you're really saying what's true, then I don't
 know what I should say.
 According to what you're telling me,
 she ought to be admired.
 Tell her what happened.

ἄκουσον, ὦ γύναι, λόγον σοι βούλομαι λέξαι
 χαρίεντα.
 ἴθι δὴ, λέξον.
 τί λέγεις; ⁹
 οὐ πείθομαι!
 ἐθαύμασας;
 μύθους μοι λέγεις! ¹⁰
 τάληθες γὰρ οὐκ ἐθέλεις φράσαι.
 εἴπερ ὄντως σὺ ταῦτ' ἀληθῆ λέγεις, οὐδὲν ἔχω
 εἰπεῖν.
 κατὰ τὸν λόγον, ὃν σὺ λέγεις, ἀξία ἐστὶ
 θαυμάσαι.
 λέγ' αὐτῇ τὸ πρᾶγμα.

6 οὐμός = ὁ ἐμός.

7 See Aristophanes, *Assemblywomen* (*Ecclesiazusae*), 769 & 831.

8 See Aristophanes, *Lysistrata* 629 : οἷσι πιστὸν οὐδὲν εἰ μὴ περ λύκῳ κεχρηνότι : *trust them like the open jaws of a wolf*.

9 The question τί λέγεις; expresses a certain surprise or skepticism about what has been said.

10 See Aristophanes, *The Wasps* (*Vespae*), 1179.

Spill it. }
Go on, brag. }

What was her answer to that?

She's rationalizing/making excuses.

I want to tell you a story, here goes...

φράζειν.

τί πρὸς ταῦτα εἶπεν;

προφασίζεται.

μῦθον ὑμῖν βούλομαι λέξαι οὕτως·

43. I don't know

I don't know.

I can't say.

Where should one turn [for help]?

I intend to find out.

I don't quite know/don't know exactly.

No, this much I do know.

I don't know for sure how things stand.

I do know.

I'm aware of it.

Of course I know!

If you really want to know, I'll tell you.

What are you saying? }
What, really? }

I have it on the best authority.

Have you heard anything yet about what
happened?

I didn't know that [until now].

Then it's no wonder you're upset.

οὐκ οἶδα.

οὐκ ἔχω φράσαι.

ποῖ τις ἂν τράποιτο;

γνώσομαι ἔγωγε.¹¹

οὐκ οἶδ' ἀκριβῶς.

οὐχ, ὅσον γέ μ' εἰδέναι.

οὐ σάφ' οἶδα, ὅπως ἔχει.

οἶδά τοι.

μεμήμεθα! [Literally: *We remember.*]

οἶδα μέντοι!

εἰ δὴ ἐπιθυμεῖς εἰδέναι, φράσω.

τί φής!¹²

πέπυσμαι τοῦτ τῶν σάφ' εἰδόντων.

[Literally: *I learned this from those who really know.*]

ἄρ' ἀκήκοάς τι τοῦ πράγματος;

τοῦτ' οὐκ ᾔδειν ἐγώ.

οὐκ ἐτὸς ἄρα λυπεῖ.

11 The future tense can express a desire. This is called a voluntative future. See Smyth, Greek Grammar §1912.

12 τί φής : often expresses surprise or ignorance, or highlights a comment as absurd or important.

44. The beautiful and the ugly

Look at that woman: What a beauty!	ὄρα ταυτηνί, ὡς καλή! ¹³
Who is that woman there?	τίς ποθ' αὐτή; ¹⁴
The one in the gray dress?	ἡ τὸ φαιδὸν ἔνδυμα ἀμπεχομένη;
She's the loveliest of all women.	πασῶν ὠραιότατή ἐστίν.
Who in the world is she?	τίς καί ἐστί ποτε;
Do any of you know her?	γινώσκει τις ὑμῶν;
I certainly do.	νὴ Δία ἔγωγε.
She's my cousin.	ἐστὶν ἀνεψιά μου.
How beautiful she looks!	οἶον τὸ κάλλος αὐτῆς φαίνεται!
She has a beautiful complexion.	ὡς εὐχροεῖ! ¹⁵
She has a tender, beautiful glance.	καὶ τὸ βλέμμα ἔχει μαλακὸν καὶ καλόν.
She's got lovely hands too.	καὶ τὰς χεῖρας παγκάλας ἔχει.
And she likes to laugh/smile.	καὶ ἡδέως γελᾷ.
I'm in love with that girl.	ἔρωσ με εἵληφε τῆς κόρης ταύτης.
But isn't she penniless?	ἀλλ' ἔχει οὐδέν;
No, she's very rich; she has quite a bit of property.	πλουτεῖ μὲν οὖν· οὐσίαν γὰρ ἔχει συχνήν. ¹⁶
Do you know who she looks like? Like A.	οἶσθ' ἢ μάλιστ' ἔοικεν; τῇ Ἀ.
There's a beautiful girl over there.	ἐνταῦθα μείραξ ὠραία ἐστίν.
Who is that behind her?	τίς γάρ ἐσθ' ἡ ὀπισθεν αὐτῆς;

13 ὄρα ταυτηνί = ὄρα ταυτήν, *look at this woman right here*. See Smyth, Greek Grammar, § 333g : “The deictic suffix -ι may be added to demonstratives for emphasis.”

14 αὐτή = αὕτη : See Smyth, Greek Grammar, § 333g : “The deictic suffix -ι may be added to demonstratives for emphasis.”

15 εὐχροεῖ : third person singular present indicative active of εὐχροέω, *have a good color, shine beautifully*.

16 πλουτεῖ : third person singular present indicative active of πλουτέω, *be rich, wealthy*.
μὲν οὖν : strongly counters the previous assertion. πλουτεῖ μὲν οὖν : *No, she's very rich*.

That woman? That's Schulze's wife.
 I'm not that into the other one.
 Yes, she's ugly.
 And she's got a snub nose.
 And she's wearing make-up.
 There's a scent of perfume.
 Do you smell something?
 That perfume is not so nice.

ἥτις ἐστίν; Σχουλζίου γυνή.
 τῆς ἐτέρας μοι ἦττον μέλει.
 αἰσχροὶ γὰρ ἐστίν.
 καὶ σιμὴ (ἐστίν).
 καὶ καταπεπλασμένη (ἐστίν).
 ὄζει δὲ μύρου.
 ὁσφραίνει τι;
 οὐχ ἡδὺ τὸ μύρον τουτί.¹⁷

45. Mr. Schulze

His name is Schulze? What sort of man is this
 Schulze?

Don't you know him?

Not me, I'm a stranger here, just recently arrived.

He's doing big things in the city.

He has a long beard.

And gray hair?

How does he make a living?

That man got rich quickly.

How did he do it?

Originally he learned a trade; then he became a
 farmer, and now he's a merchant.

He owns a factory.

Σχούλζιος αὐτῷ ὄνομα; ποῖος οὗτος ὁ
 Σχούλζιος;

{ οὐκ οἶσθα αὐτόν;
 οὐ γινώσκεις αὐτόν;

οὐ μὰ Δία ἔγωγε, ξένος γάρ εἰμι ἀρτίως
 ἀφικόμενος.

πράττει τὰ μέγιστα ἐν τῇ πόλει.

ἔχει δὲ πώγωνα.

καὶ πολιός ἐστιν;

πόθεν διαζῇ;

ταχέως ὁ ἀνὴρ γεγένηται πλούσιος.

τί δρῶν;¹⁸

πρῶτον μὲν γὰρ τέχνην τιν' ἔμαθεν· εἶτα
 γεωργὸς ἐγένετο. νῦν δ' ἔμπορός ἐστιν.

ἐργαστήριον ἔχει.

17 τουτί = τοῦτο, *this thing right here*. See Smyth, Greek Grammar, § 333g : "The deictic suffix -ι may be added to demonstratives for emphasis."

18 δρῶν : present active participle, masculine singular nominative, from the verb δράω, *to do*. The participle modifies ὁ ἀνὴρ in the nominative case, in the previous entry. See Aristophanes, *The Knights* (Equites), 741, where the antecedent is ἐγώ (or σύ).

workman.	ἐργάτης.
judge.	δικαστής.
civil servant.	ὑπάλληλος.
lawyer.	σύνδικος.
pharmacist.	φαρμακοπώλης.
banker.	τραπεζίτης.
officer.	ἀξιωματικός.
pupil.	μαθητής.
student.	φοιτητής.
teacher.	διδάσκαλος.
professor.	καθηγητής.
He's from the country.	ἐκ τῶν ἀγρῶν ἐστίν.
He's from the neighborhood.	ἐκ τῶν γειτόνων ἐστίν.
Hanging out with him annoys me.	ἄχθομαι αὐτῷ συνῶν ἔγωγε. ¹⁹
He's not a bad man.	οὐ πονηρός ἐστὶ τοὺς τρόπους.
He came in with such a swagger!	ὥς σοβαρὸς εἰσελήλυθεν!
I don't think it's very refined to behave that way.	οὐκ ἀστεῖόν μοι δοκεῖ εἶναι τοιοῦτον ἑαυτὸν παρέχειν.
But N.N. really is a gentleman.	ὁ δὲ Ν. Ν. νῆ Δία γεννάδας ἀνὴρ.

46. How old?

He has only one daughter.	θυγάτηρ αὐτῷ μόνη οὖσα τυγχάνει. ²⁰
How old is she?	πηλίκῃ ἐστίν;
She is more than a year older than you.	πλεῖν ἢ ἐνιαυτῷ σου πρεσβύτερα ἐστίν.
More than 20 years old.	ὑπὲρ εἴκοσιν ἔτη γεγονυῖα.

¹⁹ συνῶν : present participle of σύνεμι, *being with (him)*.

²⁰ ὦν/οὔσα τυγχάνει = ἐστί : *it is just now, or it is right now.*

αὐτῷ ἐστί = *he has*. So this phrase (θυγάτηρ αὐτῷ μόνη οὖσα τυγχάνει) means: *At the moment he has only one daughter.*

You're a young man of 19 years.

You must dance with girls younger than 20 years old.

She's sitting there by the older women.

Where? Point to her.

How's she dressed?

Her mother died 10 years ago.

Her father is in his sixties.
family.

σὺ δὲ ἀνὴρ νέος εἰ ἐννεακαίδεκα ἐτῶν.

δεῖ οὖν ὀρχεῖσθαί σε μετὰ τῶν ἐντὸς εἴκοσιν.²¹

ἐνταῦθα κάθηται παρὰ ταῖς πρεσβυτέραις
γυναιξίν.

ποῦ; δείξον.

ποῖαν τιν' ἔχει σκευήν;

{ τέθνηκεν ἡ μήτηρ αὐτῆς ἔτη δέκα.
τέθνηκεν ἡ μήτηρ αὐτῆς ἔτος
τουτὶ ἐνδέκατον.²²

ἑξηκοντέτης ἐστὶν αὐτῆς ὁ πατήρ.

ὁ οἶκος.

21 ἐντός = within, under.

22 τουτί = τοῦτο, *this thing right here*. See Smyth, Greek Grammar, § 333g: "The deictic suffix -ι may be added to demonstratives for emphasis."

E. Joy and Sorrow of Love

47. Love's yearning

What do you think of this girl?

Not a chance against my Ann!

I'm utterly helpless when I think of Ann.

Really? Are you serious?

Are you surprised?

Why are you surprised?

It's so painful not to have her here with me!

Don't be a fool!

Time becomes a real drag when I don't see that
splendid girl.

She's not here.

But she's on the way.

Here she comes!

Now at last I see her.

She's been there a while.

That is odd.

What's wrong with you?

τί οὖν ἐρεῖς περὶ τῆς μείρακος;

λήρὸς ἐστὶ τὰλλα πρὸς Ἄνναν.

ἱμερὸς με διαλυμαίνεται Ἄννης.¹
πόθος με διαλυμαίνεται Ἄννης.

[Literally: *Desire for Ann overcomes me.*]

ὦ τί λέγεις;²

ἐθαύμασας;

τί ἐθαύμασας;

ὥς ἄχθομαι αὐτῆς ἀπούσης!

μὴ ἄφρων γένη;³

πάνυ πολὺς μοι δοκεῖ εἶναι χρόνος, ὅτι οὐχ
ὁρῶ αὐτὴν τοιαύτην οὔσαν.⁴

οὐκ ἐνθάδε ἐστίν.

ἀλλ' ἔρχεται.

ἤδὲ προσέρχεται!⁵

νῦν γε ἤδη καθορῶ αὐτήν.

ἤκει ἐπιεικῶς πάλαι.⁶

ἄτοπον τοῦτ' ἐπὶ πρᾶγμα.⁷

τί πάσχεις;

1 See Aristophanes, *The Frogs* (Ranae), 59 : τοιοῦτος ἱμερὸς με διαλυμαίνεται : *such fierce desire consumes me.*

2 The question τί λέγεις; expresses a certain surprise or skepticism about what has been said.

3 γένη : second person singular aorist middle subjunctive of γίγνομαι. See Aristophanes, *The Wasps* (Vespae), 729.

4 τοιαύτην : See Johnson's [Note 7](#), above, in the section *Small Notes and Observations*.

5 ἤδὲ = ἤδε, *this woman right here*. See Smyth, *Greek Grammar*, § 333g : "The deictic suffix -ī may be added to demonstratives for emphasis."

6 ἤκει ἐπιεικῶς πάλαι : See Plato, *Crito* 43a, *Theaetetus* 142a.

7 τοῦτ' = τοῦτο, *this thing right here*. See Smyth, *Greek Grammar*, § 333g : "The deictic suffix -ī may be added to demonstratives for emphasis."

Don't you see? N. is following after her and greeting her.	οὐχ ὄρᾳς; Ν. ἀκολουθεῖ κατόπιν αὐτῆς καὶ ἀσπάζεται!
Why should I care?	ὀλίγον μοι μέλει.
And she's taking his hand!	ἡ δὲ δεξιοῦται αὐτόν.
Poor me!	οἴμοι κακοδαίμων!
She doesn't seem to see you.	οὐ δοκεῖ ὄραν σε.
She gave him her right hand.	ἐνέβαλε τὴν δεξιάν.
Let her go. } Forget about her. }	ταύτην μὲν ἔα χαίρειν! ⁸
I'm going. I'll say hello to my aunt.	ἀλλ' εἴμι· προσερῶ γὰρ τὴν τηθίδα.
I've already said hello to her.	ἐγὼ δὲ προσείρηκα αὐτήν.
How nice of you not to greet me! [ironic]	καλῶς γε οὐ προσεῖπάς με! ⁹

48. Should I?

What are you planning?	τί ποιεῖν διανοεῖ;
What are you going to do?	τί μέλλεις δρᾶν;
Give me some good advice!	χρηστόν τι συμβούλευσον! ¹⁰
What should I do?	τί ποιήσω;
I'm afraid you're going to regret this.	οἶμαί σοι τοῦτο μεταμελήσειν. ¹¹
Be careful that that girl doesn't get away from you.	εὐλαβοῦ, μὴ ἐκφύγῃ σ' ἐκείνη.
It's up to you to do the rest.	σὸν ἔργον τᾶλλα ποιεῖν. ¹²
What are you urging me to do?	τί σὺν κελεύεις δρᾶν με;

8 ἔα : second person singular present imperative active of ἐάω, *let be, leave alone*.

9 See Aristophanes, *Wealth* (Plutus), 786: ἐμὲ γὰρ τίς οὐ προσεῖπε; *Who hasn't greeted me?*

10 See Aristophanes, *The Clouds* (Nubes), 793 : ἀλλ' ὦ Νεφέλαι, χρηστόν τι συμβουλεύσατε.

11 μεταμελήσειν : future infinitive of the verb μεταμέλει (*regret*) which is impersonal, with the person regretting in the dative, and the thing regretted either in the genitive or sometimes as the subject (as here). See Aristophanes, *The Clouds* (Nubes) 1114 : οἶμαι δὲ σοὶ ταῦτα μεταμελήσειν.

12 σὸν ἔργον [ἐστὶ] τὰ ἄλλα ποιεῖν.

You've got to talk to her at the first opportunity.	δεῖ διαλέγεσθαι αὐτῇ, ὅταν τύχῃς.
That's exactly what I want to do.	τοῦτ' αὐτὸ γὰρ καὶ βούλομαι.
But the matter is not that far along yet.	ἀλλ' οὐκ ἔστι πω ἐν τούτῳ τὰ πράγματα. ¹³
There's some risk in this business.	ἐνὶ κίνδυνος ἐν τῷ πράγματι. ¹⁴
That's a tough nut!	χαλεπὸν τὸ πρᾶγμα!
Don't worry!	μὴ φροντίσης.
Don't be afraid!	μὴ δέδιθι. ¹⁵
Have no fear, my friend!	μηδὲν δέδιθι, ὦ τάν. ¹⁶
Nothing will happen to you.	οὐδὲν (γὰρ) πείσει. ¹⁷
It won't be my fault!	οὐ τοῦμόν ἐμποδὼν ἔσται, ὦ τάν. ¹⁸
I'll take care of that.	μελήσει μοι τοῦτό γε.

49. Take courage!

Make haste!	{ σπεῦδέ νυν! ἔπειγέ νυν! ¹⁹
Hurry up now!	οὔκουν ἐπείξει; ²⁰
Don't slow down!	μὴ βράδυνε!
Do it!	ἄννε!

13 See Aristophanes, *Wealth* (Plutus) 399 : οὐκ ἔστι πω τὰ πράγματ' ἐν τούτῳ.

14 ἐνι = ἐνεσσι, from ἐνεμι, *to be inside, to be in [something]*.

15 δέδιθι : second person singular perfect active imperative of δέιδω, *to fear, to be afraid*.

16 δέδιθι : second person singular perfect active imperative of δέιδω, *to fear, to be afraid*.
ὦ τάν : *sir, my good man*. Polite form of address. Sometimes it is left untranslated.

17 πείσει : second person singular future middle indicative of πάσχω, *to undergo, experience, suffer*.

18 τοῦμόν = τὸ ἐμόν.

τοῦμόν ἐμποδὼν : See Lysias 8.19: τὸ μὲν οὖν ἐμόν οὐκ ἐμποδὼν ὑμῖν ἔσται.

ὦ τάν : *sir, my good man*. Polite form of address. Sometimes it is left untranslated.

19 νυν = νῦν, used as an enclitic, without any accent, to strengthen a command: ἔχε νυν! ἄγε νυν!

ἔπειγε : second person singular present imperative active of ἐπείγω, *press on, hasten*.

20 ἐπείξει : second person singular future indicative middle of ἐπείγω, *press on, hasten*. See Smyth, *Greek Grammar*, §1918 : "The future with οὐ interrogative is used in questions in an imperative sense to express urgency, warning, or irony."

Do it now!	οὐκ ἀνύσεις; ²¹
You mustn't hesitate.	οὐ μέλλειν χρή σε. ²²
Let's not waste time.	μὴ διατρίβωμεν.
Don't dawdle!	οὐ μὴ διατρίβεις; ²³
It's now or never!	νῦν ὁ καιρός! [Literally: <i>Now is the moment</i>]
At least let's give it a try!	ἀλλ' οὖν πεπειράσθω γε. ²⁴
I'll take your advice and do it.	δράσω τοίνυν σοὶ πίσυνος.
I'll give it a try.	πειράσομαι.
Even if it kills [me].	κἂν δέη ἀποθανεῖν!
I'm almost there!	ἀλλὰ ὀρώ τοῦτο.
At last! This is it!	ἤδη 'στὶ τοῦτ' ἐκείνο! ²⁵
What if she says, "No," and won't do it?	κἂν μὴ φῇ μὴδ' ἐτελήσῃ; ²⁶
We'll find out right away.	εἰσόμεθ' αὐτίκα. ²⁷
I will find out.	ἐγὼ εἴσομαι. ²⁸

21 An urgent imperative expressed as a future indicative in a question. See Smyth, *Greek Grammar*, §1918 : "The future with οὐ interrogative is used in questions in an imperative sense to express urgency, warning, or irony."

22 μέλλω can also mean *to hesitate, delay*, in addition to its other senses. See Aristophanes, *Wealth* (Plutus), 606-607.

23 See Smyth, *Greek Grammar*, §1919 : "The future with οὐ μὴ with the second person singular of the future in the dramatic poets denotes a strong prohibition ; as οὐ μὴ διατρίβεις don't dawdle (you shall not dawdle) Ar. Ran. 462." Same topic is described in [Note 64](#) above in the section *Small Notes and Observations*. See Aristophanes, *The Frogs* (Ranae), 462.

24 πεπειράσθω : third person singular imperative middle-passive of πειράζω, *try (let it be tried!)*. See Aristophanes, *Wasps* (Vespae), 1129.

25 See Aristophanes, *The Peace* (Pax), 516 : ἤδη 'στὶ τοῦτ' ἐκείνο.

26 κἂν = καὶ ἐὰν
ἐὰν μὴ φῇ : *what if she says no?* : φήμι can mean *affirm* or *say yes*.

27 εἰσόμεθα : first-person plural future middle indicative of οἶδα, *know*. See Aristophanes, *The Birds* (Aves), 555.

28 εἴσομαι : first person singular future middle indicative of οἶδα, *know*. The future tense can express a desire. This is called a voluntative future. See Smyth, *Greek Grammar* §1912.

50. Joy of Love

I like you. I fancy you. }	ἐραστής εἰμι σός. ²⁹
Really?	τί λέγεις; ³⁰
Why do you say that?	τί τοῦτο λέγεις;
Because I love you.	ὅτιν φιλῶ σε.
If you really love me from your heart, speak to my mother.	εἴπερ ὄντως ἐκ τῆς καρδίας με φιλεῖς, πρόσειπε τὴν μητέρα μου.
Let me kiss you.	{ δός μοι κύσαι. ³¹ δὸς κύσαι.
Kiss me, please!	κύσον με, ἀντιβोलῶ!
Come, I'm going to kiss you.	φέρε, σε κύσω. ³²
Uh oh, don't let the others don't see me.	οἴμοι, οἱ ἄλλοι ὅπως μὴ μ' ὄψονται! ³³
Because we're alone.	αὐτοὶ γάρ ἐσμεν. ³⁴
Stop! Stop!	παῦε! παῦε!
I'm so happy!	ὥς ἡδομαι!
Give me your right hand.	δός μοι τὴν χεῖρα τὴν δεξιάν.
I swear I'll never leave you.	οὐδέποτε σ' ἀπολείψειν φημι!

51. Mother-in-law

What's going on? – What is this?	τί τὸ πρᾶγμα; -- τουτὶ τί ἐστίν; ³⁵
----------------------------------	--

29 See Aristophanes, The Knights (Equites), 1341.

30 The question τί λέγεις; expresses a certain surprise or skepticism about what has been said.

31 See Aristophanes, The Peace (Pax), 709.

32 κύσω : first person singular future active indicative of κυνέω, kiss. See Aristophanes, Thesmophoriazusae 915.

33 See Smyth, Greek Grammar § 2213: “ὅπως ... with the future indicative may be used without any principal clause, to denote an urgent exhortation or a warning.”

34 See Aristophanes, Acharians, 504.

35 τί τὸ πρᾶγμα : See Aristophanes, The Wasps (Vespae) 395, Lysistrata 23, Ecclesiazusae 311, 394, Wealth (Plutus) 335.

God Almighty!

Damn!

We've been found out!

Here's the scoundrel!

What on earth are you doing?

What's your problem?

What's gotten into you?

You're repulsive!

Don't get angry!

You've disgraced us!

Is this not a huge outrage?

Man, that's way too much attitude, no?

Stop it!

Off with you.

Run along.

Leave now.

The exit's that way.

Run along now.

Go to Hell!

Out!

Curse you!

Just go to Hell!

ὦ Ζεῦ βασιλεῦ!

οἱμοι κακοδαίμων!

προδεδόμεθα!

οὗτος ὁ πανοῦργος!

τί ποιεῖς;

τί πάσχεις;

ὦ βδελυρὲ σύ!

μὴ πρὸς ὀργήν! ³⁶

ἀνόσια ἐπάθομεν!

ἄρ' οὐχ ὕβρις ταῦτ' ἐστὶ πολλή; ³⁷

παῦε!

ἄπιθ' ἐκποδών! ³⁸

οὐκ εἰ θύραζε;

οὐκ ἄπει δῆτα ἐκποδών; ³⁹

ἐς κόρακας!

ἄπερρε! ⁴⁰

ἀπολεῖ κάκιστα! ⁴¹

οὐκ ἐς κόρακας; ⁴²

36 See Aristophanes, *The Frogs* (Ranae), 844, 856.

37 See Aristophanes, *Wealth* (Plutus), 886.

38 ἄπιθι : second-person singular present imperative active of ἄπειμι, *go away*.
ἐκποδών : ἐκ + ποῦς, *out from underfoot, out of the way*.

39 ἄπει is second person singular present active of ἄπειμι, *depart or go away*, but used as future tense of ἀπέρχομαι.
ἐκποδών : ἐκ + ποῦς, *out from underfoot, out of the way*.

See Smyth, *Greek Grammar*, §1918 : "The future with οὐ interrogative is used in questions in an imperative sense to express urgency, warning, or irony."

40 ἄπερρε : second person singular present imperative active of ἀπέρρω, *go away*.

41 ἀπολεῖ : second person singular future indicative middle of ἀπόλλυμι, *destroy, perish*. ἀπολεῖ κάκιστα : *You will perish most miserably*. See Aristophanes, *The Clouds* (Nubes), 726.

You're out of your mind, lady!

You're outrageous!

Yuck!

You won't get away with this!

You'll be sorry.

I'll put an end to your arrogance!

Calm down!

Isn't it shocking that you did this?

I won't put up with this!

Darn! What do I do?

See what you've done?

It's your fault.

{ παραπαίεις, ὦ γύναι.
ὦ γύναι, ὥς παραπαίεις! ⁴³

οἶμοι, ὥς ὑβρίζεις!

αἰβοῖ!

οὔτοι καταπρόϊξει (τοῦτο δρῶν); ⁴⁴

οὐ χαιρήσεις.

ἐγὼ σε παύσω τοῦ θράσους.

ἀλλ' ἀνάσχου!

οὐ δεινὸν δῆτά σε τοῦτο δράσαι;

οὐκ ἀνασχετόν τοῦτο! ⁴⁵

οἶμοι, τί δράσω;

ὀρᾶς, ἃ δέδρακας;

σὺ τούτων αἴτιος.

52. So annoying

Why are you so down?

τί κύπτεις;

I'm ashamed.

αἰσχύνομαι.

That woman has treated you most shamefully.

αἴσχιστά τοί σ' εἶρασατο ἡ γυνή.

She's very mad at us.

ὀργήν ἡμῶν ἔχει πολλήν.

That's very unpleasant for us.

τοῦτ' ἔστ' ἀλγιστον ἡμῶν.

I keep wishing I hadn't done that.

πόλλ' ἄχθομαι, ὅτι ἔδρασα τοῦτο.

I never expected this to happen.

τουτὶ μὰ Δι' οὐδέποτε ἤλπισα. ⁴⁶

42 An imperative using the future indicative in a question. See Smyth, *Greek Grammar* §1918 : "The future with οὐ interrogative is used in questions in an imperative sense to express urgency, warning, or irony."

43 See Aristophanes, *The Peace* (Pax), 90 : ὦ δέσποτ' ἀναξ, ὥς παραπαίεις.

44 See Aristophanes, *The Wasps* (Vespae), 1366 : οὔτοι καταπρόϊξει μὰ τὸν Ἀπόλλω τοῦτο δρῶν.

45 ἀνασχετόν, from ἀνασχετός -όν, bearable, sufferable, endurable.

46 τουτί = τοῦτο, *this thing right here*. See Smyth, *Greek Grammar*, § 333g : "The deictic suffix -ι may be added to demonstratives for emphasis."
See Aristophanes, *The Birds* (Aves), 956.

Don't gnash your teeth. }
Don't get irritated. }

It is what it is.

Don't hold a grudge.

It's better to keep one's peace.

That was the wrong thing for us to do.

Please don't be angry.

But there's no way I will keep silent.

But you alone are to blame for those things. }
This is totally your fault. }

It wasn't right for you to do that!

What's it to you?

What were you thinking when you did that?

What foolishness!

You've acted so wrongly.

What you did was wrong.

Is that what you're accusing me of?

But there wasn't anything else.

Don't preach to me, but --

You'll be the death of me!

This one thing I can tell you:

I'm distressed about the girl.

μὴ πρίε τοὺς ὀδόντας.

ταῦτα μὲν δὴ ταῦτα.

μὴ μνησικακήσης.

ἡσυχίαν ἄγειν βέλτιστόν ἐστιν.

ἡμάρτομεν ταῦτα.

μὴ ἀγανάκτει, ὦ ᾿γαθέ. ⁴⁷

ἀλλ' οὐκ ἔσθ' ὅπως σιγήσομαι. ⁴⁸

αἴτιος μέντοι σὺ τούτων εἰ μόνος.

οὐκ ὀρθῶς τοῦτ' ἔδρασας!

τί δὲ σοὶ τοῦτο;

τί δὴ μαθὼν τοῦτ' ἐποίησας;

τῆς μωρίας! ⁴⁹

ὥς οὐκ ὀρθῶς τοῦτ' ἔδρασας.

τοῦτ' οὐκ ὀρθῶς ἐποίησας.

ταῦτ' ἐπικαλεῖς;

ἀλλ' οὐκ ἦν παρὰ ταῦτ' ἄλλα.

μὴ νουθέτει με, ἀλλὰ -- ⁵⁰

ἀπολεῖς με!

ἐν δέ σοι λέγω.

περὶ τῆς κόρης ἀνιῶμαι.

⁴⁷ μὴ ἀγανάκει : Aristophanes, Wasps (Vespae), 287, 1003.

ὦ ᾿γαθέ = ὦγαθέ = ὦ ἀγαθέ : polite form of address. Sometimes it is left untranslated.

⁴⁸ See Smyth, Greek Grammar § 2515: "οὐκ ἔστιν ὅπως in no way, it is not possible that (lit. there is not how)."

⁴⁹ See Aristophanes, The Clouds (Nubes), 818, and Ecclesiazusae, 787.

⁵⁰ See Aristophanes, The Birds (Aves), 1436.

53. Quit poking fun!

That was so funny.	ὥς καταγέλαστον ἐφάνη τὸ πρᾶγμα.
That's completely ridiculous.	τοῦτο πάνυ γελοῖον.
That one's about me.	πρὸς ἐμέ ταῦτ' ἐστίν.
He's poking fun.	σκώπτει.
Don't make wisecracks! } Chill with the shade. }	μὴ σκώπτε!
Stop dunking on me!	μὴ σκώπτέ με!
Is that why you're mocking me?	μῶν με σκώπτεις ὅρων τοῦτο; ⁵¹
Don't be ridiculous!	καταγέλαστος εἶ. ⁵²
It's not you we're laughing at.	οὐ σοῦ καταγελῶμεν.
At whom then?	ἀλλὰ τοῦ;
What are you laughing at?	ἐπὶ τῷ γέλῳ; ⁵³
Stop it! -- Shut up!	παῦε! -- σιώπα!
Please don't speak to me anymore.	βούλει μὴ προσαγορεύειν ἐμέ; ⁵⁴

54. All's well that ends well

It may still come out right.	ἴσως ἂν εὖ γένοιτο.
God willing.	{ σὺν θεῷ δ' εἰρήσεται. ἥν θεοὶ θέλωσιν.
Who vouches for this? } Who guarantees this? }	καὶ τις ἐγγυητής ἐστι τούτου;
If we succeed, I'll praise God with all my heart.	ἥν κατορθώσομεν, ἐπαινέσομαι τὸν θεὸν πάνυ σφόδρα.

51 μῶν = μὴ οὖν, interrogative particle meaning *really?* or *is it so that...?*

52 See Aristophanes, *Lysistrata*, 1020.

53 ἐπὶ τῷ γέλῳ; = ἐπὶ τίνι γέλῳ;

54 βούλει : second person singular present middle of βούλομαι. Used inside a question as a polite request: βούλει μὴ προσαγορεύειν ἐμέ : *Please do not speak to me.* See Aristophanes, *Acharnians*, 1108 and 1113.

As is likely.	ὥσπερ εἰκός ἐστιν.
Good luck!	τυχᾶγαθῇ! ⁵⁵
But if we fail?	ἤν δὲ σφαλῶμεν;
Yay! [Expresses joy.]	ἀλαλαῖ!
How lucky you are!	ὥς εὐτυχῆς εἶ!
He's been very fortunate.	εὐτυχέστατα πέπραγεν.
How?	τίνι τρόπῳ;
In what way?	
He has married a very young woman.	παῖδα κόρην γεγάμηκεν.
He's gotten rich.	πλούσιος γεγένηται.
He can enjoy his youth.	ἔχει τῆς ἥβης ἀπολαῦσαι.
So what?	εἶτα τί τοῦτο;
If that's all, no worries.	
Just that? It's all good.	
He's sorely missed by his friends.	ποθεινός ἐστι τοῖς φίλοις.
He's a freind of mine.	ἐστὶ τῶν φίλων.

55 *τυχᾶγαθῇ* = *τύχῃ ἀγαθῇ* or *ἀγαθῇ τύχῃ*, *good luck*. See Aristophanes, *Ecclesiazusae*, 132. See also Aristophanes, *The Birds* (*Aves*), 675: *νῶν τυχᾶγαθῇ* : *may good luck go with us* [two].

E. At Home

55. That's where he lives

Could you tell me where (Mr.) Müller lives?

ἔχουσις ἂν φράσαι μοι (τὸν κύριον*) Μύλλερων,
ὅπου ἐνθάδε οἰκεῖ;

I'd like to know where Müller lives.

ἡδέως ἂν μάθοιμι, ποῦ Μύλλερος οἰκεῖ.

Tell me, please. }
I'd like to know that. }

τοῦτό με δίδασκον. ¹

On Leipzig Street.

ἐν τῇ Λειψιανῇ* ὁδῷ.

He's moving (house).

μετοικίζεται.

He moved far away.

φροῦδός ἐστιν ἐξωκισμένος. ²

He lives nearby.

ἐγγὺς οἰκεῖ.

Here he is looking out the window.

ὁδὶ ἐκ θυρίδος παρακύπτει. ³

That's him.

οὗτός ἐστ' ἐκεῖνος.

Who's that knocking on the door?

τίς ἐσθ' ὁ τὴν θύραν κόπτων; ⁴

Open the door!

ἄνοιγε τὴν θύραν! ⁵

Open up!

οὐκ ἀνοίξεις; ⁶

Just open the door!

ἄνοιγ' ἀνύσας τὴν θύραν.

Who's there?

τίς οὗτος;

Announce me.

εἰσάγγειλον. ⁷

I don't quite know your name.

οὐκ οἶδ' ἀκριβῶς σου τοῦνομα.

1 δίδασκον : second singular aorist active imperative of διδάσκω, *teach, show*.

2 See Aristophanes, *The Peace* (Pax) 197.

3 ὁδί = ὅδε, *that guy there*. See Smyth, *Greek Grammar*, § 333g : "The deictic suffix -ι may be added to demonstratives for emphasis."

4 See Aristophanes, *Wealth* (Plutus) 1097.

5 See Aristophanes, *The Birds* (Aves) 92, *Lysistrata* 1216, *The Clouds* (Nubes) 181.

6 An urgent imperative expressed as a future indicative in a question. See Smyth, *Greek Grammar*, §1918 : "The future with οὐ interrogative is used in questions in an imperative sense to express urgency, warning, or irony."

7 εἰσάγγειλον : second singular aorist active imperative of εἰσγγέλλω, *go in and announce a person*.

Is Müller in?	}		
Is Müller home?			
Is Müller there?			
No, he isn't in.	}		
No, he's not home.			
No, he's not here.			
At the moment he's not in.			οὐκ ἔνδον ὦν τυγχάνει. ⁸
He's having a walk.			περίπατον ποιεῖται.
Really? Is that so?			ἄληθες; ⁹
He's standing at the door.			ἐπὶ ταῖς θύραις ἔστηκεν.
He's about to go out.	{		μέλλει θύραζε βαδίζειν. ¹⁰ μέλλει θύραζε ἐξίέναι.

56. In the morning

I get up early.		πρὶν ἐγείρομαι.
before dawn.		πρὸ φάους.
The sun is up.		ἥλιος ἀνέτειλεν. ¹¹
sunset.		ἡλίου ἀνατολή.
He's in the bedroom.		ἐστὶν ἐν τῷ δωματίῳ.
bed.		τὰ στρώματα.
in bed.		ἐν τοῖς στρώμασιν.
He's not out of bed yet.	{	οὐπω ἠγέρθη ἐκ τῶν στρωμάτων οὐπω ἠγέρθη ἐκ τῆς κλίνης.
He's sleeping now.		ἀρτίως εὔδει.
He was up late yesterday.	{	ἐγρηγόρει χθὲς ἐπὶ πολὺ. ἐγρηγόρησεν ἐχθὲς ἐπὶ πολὺ.

8 ὦν / οὔσα τυγχάνει = ἐστί : He/She is just now, or is right now.

9 ἄληθες : With the accent on the antepenult, this is an adverb meaning: really? indeed? in sooth?

10 See Aristophanes, Assemblywomen (Ecclesiazusae), 271.

11 ἀνέτειλεν : third person singular aorist active indicative of ἀνατέλλω, to rise.

Wake up, you!	οὗτος, ἐγείρου!
Start getting up!	ἀνίστασο! ¹²
Light a lamp.	ἄπτε λύχνον.
Yes.	ταῦτα. ¹³
Hand me some shoes, socks, and trousers.	δός μοι ὑποδήματα καὶ τοὺς πῖλους καὶ ἀναξυρίδας.
I've already put on my shoes.	ἤδη ὑπεδέθην. ¹⁴
Bring some water for my hands.	ἔνεγκε ὕδωρ πρὸς χεῖρας. ¹⁵
washbasin.	κόγχη.
soap.	{ σήπων. σάπων.
<u>Those</u> hands are dirty.	χεῖρες ῥυπαραί εἰσιν.
Have you washed?	ἄρ' ἀπονένυψαι; ¹⁶
I already washed my hands and face.	ἤδη ἐνυψάμην τὰς χεῖρας καὶ τὴν ὄψιν.
Can you manage without a handkerchief?	ἀνύτεις χειρόμακτρον οὐκ ἔχων;
You're terribly filthy.	αὐχμεῖς αἰσχυρῶς. ¹⁷
He hasn't bathed.	οὐκ ἐλούσατο.
Wipe off the table.	ἀποκάθαιρε τὴν τράπεζαν.
I'm going to stay home.	οἴκοι μενῶ.
We're going to study at my house.	ἔνδον παρ' ἐμοὶ διατρίβομεν (περὶ τὰ μαθήματα).
At your house?	παρὰ σοί;
Yes.	πάνν. ¹⁸
You were at my house yesterday.	παρ' ἐμοὶ χθὲς ἦσθα.

12 ἀνίστασο : second singular present middle imperative of ἀνίστημι, *stand up*.

13 See Aristophanes, *The Wasps* (Vespae), 142.

14 The verb ὑποδύομαι (ὑπο-δύομαι) means *put it on underneath*, which basically means *put on shoes or footwear*.

15 ἔνεγκε : second person singular aorist imperative of φέρω, *bring*.

16 ἀπονένυψαι : second singular perfect middle indicative of ἀπονίζω (or ἀπονίπτω), *to wash (hands)*.

17 αὐχμεῖς : second singular present active indicative of αὐχμέω, *be squalid or unwashed*.

18 πάνν : *completely*, another way of saying “yes.”

Come over to my house today. ¹⁹

ἤκετ' εἰς ἐμοῦ τήμερον. ²⁰

57. Sit down, stand up

Take it off. [Your coat or hat.]

ἀποδύνου. ²¹

I'm taking it off.

καὶ δὴ ἐκδύομαι.

Where shall we sit?

ποῦ καθιζήσόμεθα;

Sit down.

κάθησθε. ²²

Have a seat. }
Sit down. }

κάθιζε. ²³

With your permission.

εἰ ταῦτα δοκεῖ.

There, I'm sitting down.

ἰδού· κάθημαι. ²⁴

I've already been sitting [here].

κάθημαι γὰρ πάλαι.

You don't have a good seat.

οὐ καθίζεις ἐν καλῷ. ²⁵

Don't you have anything to eat?

οὐκ ἔχεις καταφαγεῖν; ²⁶

May I bring you supper?

βούλει παραθῶ σοι δόρπον; ²⁷

I'm asking for a slice of bread and some meat.

αἰτῶ λαβεῖν τιν' ἄρτον καὶ κρέα. ²⁸

19 *to my house* : The examples of this expression εἰς ἐμοῦ in *Lysistrata* seem to mean *to my table* rather than *to my house*. See Aristophanes, *Lysistrata*, 1064-5 and 1211.

20 ἤκετ' = ἤκετε second person plural present active imperative of ἤκω, *to come, to be present, to arrive*.

21 The German phrase *leg' ab* invites an arriving visitor to take off their coat and make themselves comfortable. We were unable to find citations in Ancient Greek for ἀποδύνου used as an expression with the same intent to an arriving visitor. Compare with the phrase κατάθου θοιμάτιον, (as listed in dialogue *C. Shopping and Negotiating*, 38. *At the Tailor*) from Aristophanes, *Wealth* (Plutus), 926, and *The Clouds* (Nubes), 497. Compare also with the context of ἀπόδουθι, from *Thesmophoriazusae*, 214 & 731, and *The Birds* (Aves), 934 & 947. Compare also *The Wasps* (Vespae), 1131: τὸν τριβῶν ἄφες : *Take off that cloak*.

22 κάθησθε : second person present imperative middle of κάθημαι, *sit*.

23 καθίζω and κάθημαι resemble each other and have approximately similar meanings, both meaning *sit*.
καθίζω = κατα + ἵζω (*sit*)
κάθημαι = κατα + ἥμαι (*sit*).

24 See Aristophanes, *The Clouds* (Nubes), 255.

25 See Aristophanes, *Thesmophoriazusae*, 292-3: Ποῦ ποῦ καθίζωμ' ἐν καλῷ, τῶν ῥητόρων ἕν' ἐξακούω;

26 See Aristophanes, *Wealth* (Plutus), 1174.

27 παραθῶ : first person singular, aorist subjunctive active of παρατίθημι, *set before, offer*.
For the use of subjunctive verbs after βούλει or βούλεσθε, see Smyth, *Greek Grammar* § 1806.

I've brought something to drink.	ἤκω φέρων πιεῖν.
Give me something to drink.	δός μοι πιεῖν.
Here. [Pointing, or handing over something.]	ἰδού.
You have no right to sit here.	ἀδικεῖς ἐνθάδε καθήμενος. ²⁹
Up with you!	ἀνίστασο! ³⁰
Stand up quickly then before anyone sees you.	οὐκουν ἀναστήσει ταχύ, πρὶν τινά σ' ἰδεῖν; ³¹
Stand up straight.	ἀνίστασο ὀρθός. ³²
Stay there. } Stand there. }	στήθι. ³³
Yes sir, Captain!	ταῦτα, ὦ λοχαγέ!

58. Wife and children

She's given birth to a boy. } She had a boy. }	ἄρρεν ἔτεκε παιδίον. ³⁴
He has lots of little mouths to feed.	βόσκει μικρὰ πολλὰ παιδιά. [Literally: <i>He feeds many small children.</i>]
That guy has a lot of kids.	πολλοὶ οἱ παῖδες οἱ ἐξ ἐκείνου.
Where are the children?	ποῦ τὰ παιδιά;
Where's my wife gone?	ποῖ ἡ γυνὴ φρούδη ἔστιν; ³⁵
Can anyone tell me where my wife is?	τίς ἂν φράσειε, ποῦ ἔστι ἡ γυνή; ³⁶

28 See Aristophanes, *Wealth* (Plutus), 240.

29 See Aristophanes, *Peace* (Pax), 473.

30 ἀνίστασο : second person singular present imperative middle of ἀνίστημι, *stand up, rise*.

31 ἀναστήσει : second person singular, future indicative middle of ἀνίστημι, *stand up, rise, get up*. An urgent imperative expressed as a future indicative in a question. See Smyth, *Greek Grammar*, §1918 : "The future with οὐ interrogative is used in questions in an imperative sense to express urgency, warning, or irony."

32 ἀνίστασο : second person singular present imperative middle of ἀνίστημι, *stand up, rise*.

33 στήθι : second person singular second aorist active of ἵστημι, *stand, stay in place*. The second aorist forms of ἵστημι are active in form but middle in sense.

34 ἄρρεν = ἄρσεν = *male*, from the adjective ἄρσεν -εν. So ἄρρεν is the neuter form of the adjective meaning male.

35 See Aristophanes, *Assemblywomen* (Ecclesiazusae), 311: ποῖ ποθ' ἡ γυνὴ φρούδη ἔστί μοι;

I can't say.
 She's bathing and feeding the child.
 The children have been bathed.
 She's putting the children to bed.
 Now's the moment. }
 Let's do this now. }
 You've been playing long enough.
 They're throwing dice -- for what?
 Behave yourself.
 Don't do that.
 There, take a look.
 Your uncle has brought beautiful gifts.
 Little Louise is clapping her hands for joy.
 My wife is not in sight.
 Are you looking for me?
 Come here, babe.

οὐκ ἔχω φράσαι.
 λούει καὶ ψωμίζει τὸ παιδίον.
 ἀπονευμμένα ἐστὶ τὰ παιδία.³⁷
 κατακλίνει τὰ παιδία.
 καιρὸς δέ.
 ἱκανὸν χρόνον ἐπαίζετε.
 κυβεύουσιν -- περὶ τοῦ;³⁸
 κοσμίως ἔχε.
 μηδαμῶς τοῦτ' ἐργάση.
 ἰδού· θέασαι.³⁹
 ὁ θεῖος ἦκει φέρων δῶρα χαρίεντα.
 Λουίσιον★ τῷ χεῖρ' ἀνακροτεῖ ὑφ' ἡδονῆς.⁴⁰
 ἡ δὲ γυνὴ οὐ φαίνεται.
 μῶν ἐμὲ ζητεῖς;⁴¹
 δεῦρό νυν, ὦ χρυσίον.⁴²

59. Children's spats

You're being unfair.
 It's not fair of you to do that to me.

ταῦτ' οὐκ ὀρθῶς ποιεῖς.
 ἀδικεῖς γέ με τοῦτο ποιῶν.

36 φράσειε : third singular aorist optative active of φράζω, *say, explain*. See Aristophanes, *Lysistrata*, 1086, and *Wealth* (Plutus), 1171.

ποῦ ἔστι = ποῦ ἐστί

37 ἀπονευμμένα : neuter nominative plural, perfect passive participle from ἀπονίζω, *wash, wash hands and feet*.

38 περὶ τοῦ = περὶ τίνος

39 θέασαι : second person singular aorist imperative middle of θεάομαι, *look*.

40 τῷ χεῖρε : dual form of ταῖς χερσί, *with her two hands*.

41 μῶν = μὴ οὐν, interrogative particle meaning *really?* or *is it so that...?*

42 νυν = νῦν, used as an enclitic, without any accent, to strengthen a command: ἔχε νυν! ἄγε νυν!
 ὦ χρυσίον : See Aristophanes, *Lysistrata*, 930.

You'll be sorry if you make me mad!
 Give it back to me!
 Or else! / Or you'll see what I do!
 Do you want a punch in the mouth?
 You'll be sorry you said that.
 What are you going to do?
 You'll get your comeuppance.
 Drop dead!
 Here's a knuckle sandwich for you!
 Go to Hell!
 Lay it on him!
 I'll show you!
 Don't get too close to me!
 Ha! Now he's trapped!
 Away with you!
 You won't bother me anymore

ἦν λυπῆς τί με, οὐ χαίρήσεις! ⁴³
 ἀλλ' ἀπόδος αὐτό!
 ἢ τὰπὶ τούτοις δρῶ. ⁴⁴
 τὴν γνάθον βούλει θένω; ⁴⁵
 οὐ μὰ Δία σὺ καταπρόϊξει τοῦτο λέγων!
 τί μέλλεις δρᾶν;
 κλαύσει μακρά. [Literally: *You will cry a lot.*]
 διαρραγείης! ⁴⁶
 οὔτοσί σοι κόνδυλος! ⁴⁷
 ἐς κόρακας! [Literally: *To the crows!*]
 παῖε παῖε! [Literally: *Hit! Hit!*]
 οἰμώξει μακρά! ⁴⁸
 μὴ πρόσιτε!
 ἀλαλα! νῦν ἔχεται μέσος! ⁴⁹
 οὐχὶ σοῦσθε; ⁵⁰
 οὐδὲν ἄν με φλαῦρον ἔτι ἐργάσαισθε. ⁵¹

43 ἦν = ἐάν. For ἦν λυπῆς τί με, see Aristophanes, *Wealth* (Plutus), 22. For οὐ χαίρήσεις, see Aristophanes, *Knights* (Equites), 805; Lucian, *Timon*, section 46.

44 τὰπὶ τούτοις = τὰ ἐπὶ τούτοις
 δρῶ : first person singular present indicative active of δράω, *do, act, perform*.

45 θένω : first singular aorist active subjunctive of θείνω, *strike*. See Aristophanes, *Lysistrata*, 805.

46 διαρραγείης : second person singular aorist passive optative of διαρρήγνυμι, *may you be torn apart*. See Aristophanes, *Birds* (Aves), 2, *Wealth* (Plutus), 892.

47 οὔτοσί = οὗτος. See Smyth, *Greek Grammar*, § 333g : “The deictic suffix -ι may be added to demonstratives for emphasis.” See Aristophanes, *The Peace* (Pax), 256.

48 οἰμώξει : second person singular, future indicative middle of οἰμώζω, *wail, lament, shriek*.

49 νῦν ἔχεται μέσος : *Now he is held in the middle*. See Aristophanes, *Knights* (Equites), 388.

50 σοῦσθε : second plural present middle imperative of σέω, *hurry away, set in swift motion*. See Aristophanes, *Thesmophoriazousae* 31, *Wasps* (Vespae), 458. Ordinarily we would expect μὴ with an imperative form. This construction of οὐχὶ plus imperative form seems similar (but not identical) to the construct described in Smyth, *Greek Grammar* §1918 : “The future with οὐ interrogative is used in questions in an imperative sense to express urgency, warning, or irony.” The verb σέω does not have any future forms.

51 ἐργάσαισθε : second person plural aorist optative middle of ἐργάζομαι, *work, do, bring about*. See Aristophanes, *The Clouds* (Nubes), 1157.

60. Disciplining children

What's all the commotion in there?	τίς οὗτος ὁ ἔνδον θόρυβος;
No screaming! Quit shouting! }	{ μὴ βοᾶτε! μὴ βοᾶτε μηδαμῶς! μὴ κεκράγατε! ⁵²
Listen to me.	οὐκ ἀκούσεσθε ἐτεόν; ⁵³
I'm telling! I'm going to tell on you! }	{ κατερῶ, κατερῶ! ⁵⁴
What is it?	τί ἔστιν;
What's the matter?	τί τὸ πρᾶγμα;
Who's shouting for me?	τίς ὁ βοῶν με;
Should I say it?	εἴπω; ⁵⁵
Tell me. Out with it. }	{ κάτειπέ μοι.
Karl has been hitting us.	Κάρολος πληγὰς ἡμῖν ἐνέβαλλεν. [Literally: <i>Karl was striking blows on us.</i>]
No way, really? Are you serious? }	{ τί φής; ⁵⁶
And what was the reason for it?	ἡ δ' αἰτία τίς ἦν;
Why?	τίη;
What a hot-head!	ὥς ὀξύθυμος!

52 κεκράγατε: 2nd person plural perfect imperative active of κράζω, to cry out, scream. See Aristophanes, Wasps (Vespae), 415 and 197. The perfect tense emphasizes the state reached after (not) screaming: μὴ κεκράγατε! : *Remain in a state where you were not just screaming*. See Smyth, Greek Grammar, § 1864c.

53 ἐτεόν : neuter accusative singular of adjective ἐτεός, used as adverb : *truly, in fact, rightly*
ἀκούσεσθε : An urgent imperative expressed as a future indicative in a question. See Smyth, Greek Grammar §1918 : “The future with οὐ interrogative is used in questions in an imperative sense to express urgency, warning, or irony.”

54 κατερῶ : first person singular future of aorist verb κατέιπον, *accuse, denounce, report, tell*; or of the verb καταγορεύω, *denounce*. See Aristophanes, Clouds (Nubes), 518 and Plato, Menexenus 249e.

55 εἴπω : first person singular aorist active subjunctive of the aorist verb εἶπον.
See Aristophanes, The Frogs (Ranae), line 1.

56 τί φής : often expresses surprise or ignorance, or highlights a comment as absurd or important.

That's you all the time! }
You're always like this! }

It's not my fault.

Gosh, he did the same thing to me.

Are you denying it?

Hush! }
No grumbling! }

Don't lie to me!

You deserve a beating!

Slow down, you. Where are you rushing to?

Don't be mad, dad.

Man, I can't take any more of this.

οὗτος ὁ τρόπος πανταχοῦ! ⁵⁷

οὐκ ἐγὼ τούτων αἴτιος.

νὴ Δία, καὶ μὲ τοῦτ' ἔδρασε ταῦτόν. ⁵⁸

ἀρνέι; ⁵⁹

μὴ γρύξῃς! ⁶⁰

ὅπως ἐρεῖς μηδὲν ψεῦδος! ⁶¹

ἄξιος εἰ πληγὰς λαβεῖν.

ἐπίσχες, οὗτος! ποῖ θεῖς; ⁶²

μηδὲν ἀγανάκτει, ὦ πάτερ.

οἴμοι, διαρραγήσομαι. ⁶³
[Literally: *Egad, I shall be shattered.*]

57 See Aristophanes, *Frogs* (Ranae), 563.

58 καὶ μὲ = καὶ ἐμέ.

59 ἀρνέι : second person singular middle indicative active of ἀρνέομαι, *deny, refuse, say no*.
See Aristophanes, *Wealth* (Plutus), 893: ἀρνέισθον; *do you (two) deny it?*

60 γρύξῃς : second person singular aorist subjunctive of γρύγω, *grumble, mutter*. For negative commands, instead of μὴ with an imperative, Ancient Greek preferred using μὴ with second person subjunctive forms.

61 See Smyth, *Greek Grammar* § 2213: “ὅπως ... with the future indicative may be used without any principal clause, to denote an urgent exhortation or a warning.”

62 ἐπίσχες : second person singular present imperative active of ἐπέχω, *hold back, stop, wait*.
θεῖς : second person singular present indicative active of the verb θέω, *to run, to hasten*.

63 διαρραγήσομαι : first person singular future indicative middle/passive of διαρρήγνυμι, *I shall be torn apart, I shall be shattered*.

G. Political Affairs

61. Parties, movements and organizing

Has Eugen arrived?	ὁ Εὐγενὴς ἐπιδεδήμηκεν; ¹
[He's been here] since the day before yesterday.	τρίτην ἤδη ἡμέραν.
So, he's going to make a speech, isn't he?	οὐκοῦν δημηγορήσει;
Of course, this evening.	εὖ ἴσθ' ὅτι εἰς ἐσπέραν. ²
About what? About all kinds of things.	περὶ τίνος; περὶ πάντων πραγμάτων.
I want to take you with me to the meeting [or rally, or assembly].	ἄξω σε μετ' ἐμαυτοῦ εἰς τὸν σύλλογον. ³
Thanks. I know the way.	καλῶς. ἀλλ' οἶδα τὴν ὁδόν.
Great. Make sure you come, and bring other people with you.	ἀλλ' ὅπως παρέσει ⁴ καὶ αὐτὸς καὶ ἄλλους ἄξεις.
progressives	οἱ καινοτομοῦντες
conservatives	οἱ συντηρητικοί ★ ⁵
reds ⁶	οἱ δημοκρατικοί
parliament assembly }	ἡ βουλή
commission	οἱ ἐπίτροποι
representative assemblyman }	ὁ βουλευτής
electoral candidate	ὁ ὑπόψηφος ⁷

1 ἐπιδεδήμηκεν : third person singular perfect indicative active of ἐπιδημέω, *be at home*.

2 ἴσθ' = ἴσθι, second person singular imperative perfect of οἶδα : *know!*
εὖ ἴσθ' ὅτι = *surely you must know well*. See Smyth, Greek Grammar § 2585.

3 The future tense can express a desire. This is called a voluntative future. See Smyth, Greek Grammar §1912.

4 παρέσει : second person singular future indicative of πάρεμι, *to be present*. See Smyth, Greek Grammar § 2213:
“ὅπως ... with the future indicative may be used without any principal clause, to denote an urgent exhortation or a warning.”

5 Johnson used the star character ★ to indicate Greek terms which he had introduced from Modern Greek to represent modern concepts.

6 *reds* (Johnson's entry: *Die Roten*) probably referred to the Social Democratic Party or its predecessor party.

majority	οἱ πλείονες
minority	οἱ μείονες
Who is chairing [the meeting]? Who is presiding?	τίς ἐπιστατεῖ;
president	ὁ πρόεδρος
Who had the most votes?	τίνι πλείσται γεγόνασιν; ⁸
Who had the least votes?	τίνι ἐλάχισται γεγόνασιν;
Whoever gets the most votes is the representative.	βουλευτῆς ἐστίν, ᾧ ἂν πλείσται γένωνται.
Was A. elected? (or did A lose?)	πότερον Ἀ. ἡρέθη; ⁹ (ἢ ἀπέτυχεν;)
Unfortunately, no.	εἰ γὰρ ὥφελεν. ¹⁰

62. Assembly of the people

Gentlemen!	{ ὦ ἄνδρες! ὦνδρες!
Fellow citizens!	ὦνδρες δημόται!
I warmly welcome you for arriving with such enthusiasm.	ἀσπάζομαι, ὅτι προθύμως ἦκετε. ¹¹
Today, I hope to demonstrate effortlessly that the government is completely on the wrong track.	πάνν ῥαδίως οἶμαι τήμερον ἀποδείξειν τοὺς ἄρχοντας ἅπαντα ἀμαρτάνοντας.
Colonial policy brings no benefits.	τί πλέον ἐστὶν ἔξω ἐποικεῖν; ¹²

7 ὑπόψιφος : Johnson did not mark this with a star, but this word seems to be an import of the Koine and Modern Greek word υποψήφιος. The word *candidate* is a Roman word, of course.

8 γεγόνασιν : third-person plural perfect active indicative of γίγνομαι. τίνι πλείσται [ψηφοί] γεγόνασιν; : *Who got the most [pebbles]? Pebbles were used for voting, by throwing them into voting urns (ὕδρια).*

9 ἡρέθη : third-person singular aorist passive indicative of αἰρέω, *to take, sieze, win.*

10 ὥφελεν: third-person singular imperfect of ὀφείλω, *to be bound; should; ought.* The full sentence might possibly be something like this: εἰ γὰρ ὥφελεν αὐτὸς αἰρεθῆναι, *if only he had been chosen.* Compare Julian, Letter to Themistius the Philosopher: Εἰ γὰρ ὥφελεν ὁ τῶν ἀνθρώπων βίος ἀπορεῖν παραδειγμάτων τοιούτων, *If only human life were free from such examples!*

11 See Aristophanes, *Wealth* (Plutus), 324.

12 Alternate translation: *What more is gained by resettling abroad?* Johnson had: *Die Kolonialpolitik bring keinen Nutzen.*

What's needed now is thrift.

We do not need any new taxes.

We do not need any new taxes.

That will ruin us.

Because everything happens *at the expense of the people*.

What's the benefit?

What will we get out of it?

What's the use of that?

I don't like that.

There's something fishy about it.

I know a way out. }
I have an idea. }

I think there is a middle way.

Away with Bismarck!

Bravo! Bravo!

How good it is to have such an excellent representative.

Nonsense.

We're sick of these tirades.

He probably won't achieve anything with his long speeches.

Quiet!

I will stay until the discussion is finished.

νῦν ἔργον εὐτελείας.¹³

οὐ δεόμεθα καινῶν δασμῶν.

καινῶν δασμῶν οὐ δεόμεθα.

τοῦθ' ἡμᾶς ἐπιτρέπει.

ἅπαντα γὰρ γίγνεται τέλεσι δήμου.

τί κέρδος;

τί κερδανούμεν;

πῶς ξυνοίσει ταῦτα;¹⁴

τοῦτό μ' οὐκ ἀρέσκει.

ἔστιν ἐνταῦθά τι κακόν.

οἶδα τὸν νοῦν.

ἀλλ' εἶναί τις μοι δοκεῖ μέση τούτων ὁδός.

Βίσμαρκ ἐρρέτω.¹⁵

εὐγε! εὐγε!

ὥς ἀγαθὸν τοιοῦτον ἔχειν βουλευτήν.

οὐδὲν λέγεις.

πάνυ μοι ἤδη ταῦτ' ἐστὶ χολή.

[Literally: *These things are now very much bile to me.*]

πολλὰ λέξας οὐδὲν ἂν πλέον λάβωι.

[Literally: *Having said much, he would gain nothing more.*]

σίγα.

παραμενῶ, ἕως ἂν διαπραχθῇ.

13 Johnson's entry: *Jetzt ist Schonung der Steuerkraft nötig, Now we must conserve our tax capacity.*

14 ξυνοίσε (συνοίσε): third-person singular future indicative active of *συμφέρω*, *to be beneficial, to be advantageous, to contribute to*.

15 ἐρρέτω: third-person singular present imperative active of *ἔρρω*, *to go to ruin, perish, be lost*.
Βίσμαρκ: Otto von Bismarck, a German statesman and diplomat in the late nineteenth century.

Who wishes to speak?	τίς ἀγορεύειν βούλεται;
Ich.	ἐγώ.
Is there anyone else who wants to speak?	ἔσθ' ὅστις ἕτερος βούλεται λέγειν;
No one would vote against it.	οὐδείς ἀντιχειροτονήσειεν ἄν. ¹⁶
I'm voting against it.	ἐγὼ τάναντία ψηφίζομαι. ¹⁷
That's the way. } Good call.	καλῶς γε ποιῶν. ¹⁸
Do what you think is right.	ποιέει, ὅτι ἂν σοι δοκῇ.
What did they discuss today?	τί βεβούλεται τήμερον;
What did they decide?	τί δῆτ' ἔδοξεν;
Nothing yet. It was a tie.	οὐδέν πω· ἴσαι γὰρ ἐγένοντο. ¹⁹
I've never seen such a [ridiculous] gathering.	τοιούτον σύλλογον οὐπω ὅπωπα. ²⁰

16 ἀντιχειροτονήσειεν: third-person singular optative mood, aorist tense, active voice of ἀντιχειροτονέω, to vote against, oppose by vote, reject by show of hands. (Interestingly, the exact form ἀντι-χειροτονήσειεν does not seem to be attested anywhere, although χειροτονήσειεν is attested.) In The Assembe(y)women (Ecclesiazusae), 423, Aristophanes used the aorist indicative with ἄν in an unreal condition: οὐδείς ἀντεχειροτόνησεν ἄν.

17 τάναντία = τὰ ἐναντία, the opposite things, contrary things.
ψηφίζομαι : First-person singular present indicative middle of ψηφίζω, to vote, cast a vote.

18 καλῶς γε ποιῶν : See Aristophanes, Acharnians, 1050.

19 ἴσαι = ἴσαι ψηφοί, equal pebbles or equal votes. Pebbles were used for voting, by throwing them into voting urns (ὕδρια).

20 ὅπωπα : First person singular perfect indicative active of ὁράω, to see. (I have seen.) See Aristophanes, Lysistrata, 1225. Also possible here: ἐώρακα, first person singular perfect indicative active of εὑρίσκω, to find. For this use of τοιούτον, see [Note 7](#) above, in *Small Rules and Observations*.

H. Card Playing: A Game Called *Skat*

[**Translator's Note:** This section was intended to demonstrate that Ancient Greek could be used for nearly any speaking task, even card playing.

This section does not teach you to play the card game *Skat*. The full rules of *Skat* would require many pages. Johnson's readers already knew the game and did not need instructions. Modern anglophone readers generally don't play *Skat*, so the game and its rules are mostly unfamiliar. (*Skat* is unrelated to an American card game with a similar name, "scat," a.k.a. "thirty-one.") To make things worse, the lingo used by *Skat* players is often regional, and may cause head-scratching even among native German speakers. On the bright side, most of the phrases below are generic phrases and not even necessarily specific to card playing. This section mostly contains generically useful trash-talking, imprecations, and bickering.

Skat is a three-player trick-taking card game of the "ace-ten family." The deck has 32 cards, not 56 cards. Within each suit, the cards are ranked as follows: A, 10, K, Q, J, 9, 8, 7. In some circumstances, all four jacks are a trump cards, outranking aces. After shuffling and dealing 10 cards each to three players, two leftover cards are placed face down on the table: This pile of two cards is called the *Skat*.¹

Suits of the French deck (also used in anglophone countries)	Diamonds 	Hearts 	Spades 	Clubs 
				
	Schellen : <i>bells</i> Bollen : <i>bells</i>	Rot : <i>reds</i> Herz : <i>hearts</i>	Grün : <i>greens</i> Blatt/Laub : <i>leaves</i>	Eichel : <i>acorns</i> Ecker : <i>acorns</i>
Suits of the German deck ²				

1 The word *Skat* is derived from the Latin verb *scarto*, *scartare*, which means to discard or reject, and its derivative *scatola*, a box or a place for safe-keeping. For a general description of the game, see:

- <https://www.parlettgames.uk/skat/>
- <https://www.pagat.com/schafkopf/skat.html>
- <https://www.skatinsel.academy/skat-lernen/skatregeln>
- <https://www.spielanleitung.org/skat/sko-1886.html>

2 Image credit for German suit icons: Author "Infanf," *Symbole der Bayrischen Spielkarten des FX Schmidt Verlages München* (Gemeinfrei / public domain), <https://commons.wikipedia.org>, 2008: [Schellen | Herz | Gras | Eichel].

Johnson selected suit names in Attic Greek that translate German suit names (see above). Johnson only mentioned a few specific cards. His Greek examples employ two terms related to cards: “jacks” (*Wenzeln*) as *κράτιστοι*, and specifically the “jack of clubs” as *παγκράτιστος*, presumably because in a *grand* game of *Skat* the jacks are all trump cards. Alongside these two terms, the German examples also mention two other cards, an “ace” (*Daus*) and a “ten” (*Zehn*), but curiously, Johnson’s corresponding Greek examples skip mentioning them. So, we adjusted the Greek phrases to refer explicitly to *τὸ ἀσσάριον* [ace or A] and *τὸ δεκάσιον* [10].

Johnson used two different Greek verbs to express *trumping* a card: *κρατέω* and *ὑπερβάλλω*.]

63. Playing the idiom game

Want to play a little game?	<i>βούλεσθε παιδιὰν παίζωμεν;</i> ³
Sure.	} <i>οὐδὲν κωλύει.</i>
Let’s play.	
Why not?	
Which game?	<i>παιδιὰν τίνα;</i>
Let’s play Skat.	<i>σκατιούμεθα.</i> ⁴
Who’s the dealer?	<i>τίς ὁ διαδώσων;</i>
Are you bidding?	<i>ἐμὸν τὸ ἐρωτᾶν.</i> ⁶
acorns  greens  reds  bells  ⁷	<i>τὰ βαλάνια  τὰ φυλλεῖα  τὰ ἐρυθρά  τὰ κρόταλα  ⁸</i>
Acorns  are trump. [Clubs  are trump.]	<i>κρατεῖ τὰ βαλάνια.</i> 

³ For the use of subjunctive verbs after *βούλει* or *βούλεσθε*, see Smyth, Greek Grammar §1806.

⁴ *σκατιούμεθα* : Johnson’s own invented Greek word. Johnson did not mark this entry with a star ★.

⁵ In *Skat*, after the cards are dealt, the bidding phase (called *Reizen*) determines who will play as the declarer (soloist, *Alleinspieler*) against the other two players (*Gegenspieler*). The player to the left of the dealer can initiate the bidding by saying *ich frage* [*I’m asking*], which effectively means something like, *are you bidding?* If the next player wants to bid, they can reply with a numeric bid, or pass.

⁶ Johnson translated the German phrase *ich frage* [*I’m asking*] into Attic Greek.

⁷ Image credit: Author “Infanf,” *Symbole der Bayrischen Spielkarten des FXSchmidt Verlages München* (Gemeinfrei / public domain), <https://commons.wikipedia.org>, 2008: [Schellen | Herz | Gras | Eichel].

⁸ Johnson renders suit names as plurals in Ancient Greek. They are also plural in English. However, suit names are generally singular in German.

Make greens ♠ trump! [Make spades ♠ trump!]

Me?

Yes, you, of course.

How does that help me?

What bad luck I have!

No fear, man. }
Roll with it. }

Just make sure you don't miss the red jack. [J ♥]

Now it's your turn to watch us win.

Now it counts! It's on!

We've got him now! }
He's trapped! }

Hit that cheeky rascal. }
Smack that sketchy jerk. }

You're going to regret trumping
that red ace. [A ♥]

I can't take any more of this.

I know what you're up to.

ἀπόδος φυλλεῖα! ♠

ἐγώ;

σὺ μέντοι.

τί κερδανῶ;

ὥς δυστυχῆς εἰμι!

μὴ δέδιθι. ⁹

εὐλαβοῦ, μὴ ἐκφύγῃ σε τῶν ἐρυθρῶν ὁ
κράτιστος. [J ♥] ¹⁰

σὸν ἔργον φροντίζειν, ὅπως κρατήσομεν.

νῦν ὁ καιρός!

νῦν ἔχεται μέσος! ¹¹

παῖε, παῖε τὸν πανοῦργον.

οὐ τοι μὰ Δία χαιρήσεις, ὅτι τὸν ἐρυθρὸν
ἀσσάριον [A ♥] κρατήσας εἴληφας. ¹²

οἴμοι, διαρραγήσομαι. ¹³
[Literally: Egad, I shall be shattered.]

τοὺς τρόπους σου ἐπίσταμαι.

9 δέδιθι : second person singular perfect active imperative of δέιδω, to fear, be afraid.

10 The jack of hearts (a.k.a. the jack of “reds” or *der rote Wenzel*). In a “suit game” or “grand game” of *Skat*, all jacks are automatically trump cards.

11 νῦν ἔχεται μέσος : Now he is held in the middle. See Aristophanes, *Knights* (*Equites*), 388.

12 The English word “ace” comes (via French) from the latin word “as”, meaning *a unit, one, a whole, unity*; but it was also the name of a Roman coin. In Koine Greek this Roman coin was called an *ἀσσάριον*. For some reason, Johnson specifically mentioned the “ace” card in German but not in Greek. Johnson’s entry: οὐ τοι μὰ Δία χαιρήσεις, ὅτι τὸν τοῦτ’ ἔδρασας.

13 διαρραγήσομαι : first person singular future indicative middle/passive of διαρρήγνυμι, I shall be torn apart, I shall be shattered.

Nice, you figured it out. You nailed it. }	εὖ γε ξυνέβαλες. ¹⁴
You're surprised?	ἐθαύμασας;
I'm a master at this.	ταύτη κράτιστός εἰμι.
No fair. You are cheating. }	ἀδικεῖς.
You overlooked all the shenanigans.	τὸ πραπτόμενόν σε λέληθεν.
Are you serious?	τί λέγεις; ¹⁵
Excuse me. Pardon me. }	σύγγνωθί μοι.
Waiter, turn the lamp on.	ἄπτε, παῖ, λύχνον.
What are you thinking, playing a ten [card]?	τί δὴ μαθῶν τὸ δεκάσιον βάλλεις; ¹⁶
No choice. No other options. }	ἡ ἀνάγκη με πιέζει.
Darn. What should I do?	οἶμοι, τί δράσω;
Help me out here. I need advice. }	χρηστόν τι συμβούλευσον ¹⁷
He wants to win.	ἐθέλει οὗτος κρατῆσαι.
Don't waste your effort.	λίθον ἔψεις. [Literally: <i>You are cooking a stone.</i>]
Heaven help me!	Ἄπολλον ἀποτρόπαιε! [Literally: <i>Apollo protector!</i>]
Darn. We're cooked now.	ὦ ὦ, παρὰ νῶν στενάζειν. [Literally: <i>oh oh, it is for us two to groan</i>]
That's exactly what I want. ¹⁸	τοῦτ' αὐτὸ γὰρ καὶ βούλομαι.
Count them up.	λόγισαι. ¹⁹

14 ξυνέβαλες (συνέβαλες) : second singular aorist indicative active of συμβάλλω, *bring together, contribute*.

15 The question τί λέγεις; expresses a certain surprise or skepticism about what has been said.

16 We coined a diminutive of δέκας to refer to the ten card: τὸ δεκάσιον. For some reason, Johnson specifically mentioned the ten card in German but not in Greek. Johnson's entry: τὴ δὴ μαθῶν τοῦτο ποιεῖς;

17 συμβούλευσον : aorist imperative of συμβουλεύω, *advise or counsel*.

18 This entry, the English and the Greek, is an example of the pattern described in [Note 3](#) in the above section, *Small Rules and Observations*.

We blew it.	}	ἀπολώλαμεν ἡμεῖς. ²⁰
We're done for.		
Pay up!		ἀπότισον δῆτα!
The money is gone.	}	φροῦδα τὰ χρήματα. ²¹
The treasure is gone.		
I'm done for.	}	φαῦλόν ἐστι τὸ ἐμὸν πράγμα.
I'm so screwed.		
Man, we totally bombed this.		ἀθλίως πεπράγαμεν. ²²

64. A Grand

[**Translator's Note:** A *grand* game of *Skat* is a special game, in which there is no trump suit, but all the jacks (called *Unter* or *Buben* in German) are trump cards. The term *Wenzel* is a regional term that may refer to the jack of clubs (*Eichel Unter* a.k.a. “the old man,” *der Alte*), or it may refer to any jack, especially when jacks are trump. In the dialog below, the players first deal the cards, then they negotiate to see which “contract” they will play (contracts include *suit* game, *null* game, *grand* game, etc.), as well as which players will play against whom. In the dialog below, the players begin bidding, agree on a *grand* contract, then player B plays against players A and C. Then they start playing tricks. Johnson translates *grand* as τὸ παμμέγιστον.]

grand	τὸ παμμέγιστον ²³
A. Who's the dealer?	A· τίς ὁ διαδώσων;
B. You are.	B· αὐτὸς σύ.
C. The guy who keeps asking.	Γ· ὁ ἀεὶ ἐρωτῶν. ²⁴

19 λόγισαι : Second-person singular aorist imperative middle of λογίζομαι, *calculate, reckon, tally*. See Aristophanes, *Wasps* (Vespae), 656.

20 ἀπολώλαμεν : first person plural perfect active of ἀπόλλυμι, *to destroy, ruin*. The verb here has a middle sense, even though it is active in form. See Lucian, *Dialogues of Courtesans* (Dialogi Meretricii) 9: ἀπολώλαμεν, ὦ κεκτημένη, ἀπολώλαμεν : *Oh, mistress, we are lost! We are lost!*

21 Note that χρήματα means more than a pocket full of money, it means wealth in the larger sense, like capital or substantial possessions. So the Greek contains some exaggeration.

22 πεπράγαμεν : First person plural perfect of πράσσω, *to do, fare, accomplish*.

23 Johnson's own invented Greek term. The word παμμέγιστος means *biggest of all*, which corresponds to the French word *grand* and the Latin word *grandis*, meaning *large* or *grown up*.

24 Johnson's German entry here was: *Immer, wer fragt*. That might be better rendered into Greek as: ὡς αἰεὶ, ὁ ἐρωτῶν ἐστίν. But Johnson produced the Greek above, so we translated that phrase back into English. Either way, this entry,

B. For once can you deal me some good cards? I haven't won a hand all evening.	Β· δός τι δῆτ' ἐμοὶ· οὐδὲν γὰρ πώποτ' ἔλαβον ἔγωγε τῇδε τῇ ἐσπέρα.
C. I'm asking. Green  solo! ²⁵ [Spades  solo!]	Γ· ἐμὸν τὸ ἐρωτᾶν. τὰ φυλλεῖα  αὐτὰ καθ' αὐτά.
B. I have that.	Β· ἔχω ἔγωγε.
C. Null? ²⁶	Γ· τὸ μηδέν;
B. That, too.	Β· καὶ τοῦτό γε.
C. Pass.	Γ· παραχωρῶ ἔγωγε.
A. Me too.	Α· κάγώ.
B. Grand. ²⁷	Β· τὸ παμμέγιστον.
B, I will lead. Here! Play a jack! ²⁸	Β· ἐμὸν τὸ ἐξάρχειν. ἰδοῦ. ἀπόδοτε δὴ τοὺς κρατίστους.
C. Oh great. I got nothing for that.	Γ· οὐ δυνατὸς ἐγὼ μὰ Δία ὑπὲρ τοῦτον.
A. Huh??	Α· τί φής; ²⁹
B. Yay! The old man [] is in the Skat. Here! ³⁰	Β· βαβαιάξ. ἀπόκειται ὁ παγκράτιστος []. ἰδοῦ.
C. Darn it all!	Γ· ἐς κόρακας. [Literally: <i>To the crows!</i>]
A. Holy smokes!	Α· Ἄπολλον ἀποτρόπαιε. [Literally: <i>Apollo protector!</i>]
C. Ugh, I am screwed.	Γ· οἴμοι κακοδαίμων. ³¹

the English and the Greek, is an example of the pattern described in [Note 3](#) in the above section, “Small Rules and Observations.”

25 Player C starts the bidding, saying *ich frage* [*I'm asking*], then proposes making Greens trump. In *Skat*, playing *solo* modifies the contract to mean that the player will not pick up the two cards in the *Skat* pile.

26 Player C is proposing a *null* contract for this game.

27 Player B is proposing a *grand* contract for this game.

28 Original German: *Hier! Wenzel 'raus!* In some *Skat* contracts, the jacks are the highest-ranking cards. Player B has tossed out a high card and he is inviting the other players to try to take the trick by trumping it, using the most powerful card, the jack of clubs (the *Eichel Unter*, or “the” singular *Wenzel*), or any *Wenzel*, if they have one. Note: Johnson used *Wenzel* (singular) in German, but used τοὺς κρατίστους (plural) in Greek.

29 τί φής : often expresses surprise or ignorance, or highlights a comment as absurd or important.

30 Player B's previous card failed to elicit “the old man” [*der Alte*], a.k.a the jack of clubs [] (the *Eichel Unter* or *Wenzel*), so Player B infers that that powerful card is on the table in the *Skat* pile, and no other player has that card.

31 Compare Aristophanes, *Thesmophoriazusae*, 234.

A. God in heaven! Don't you have anything?	A· ὦ Ζεῦ βασιλεῦ! οὐκ ἄρ' ἔχεις οὐδέν;
C. This one is ours. Time to press on.	Γ· ἀλλὰ τοῦτό γε γίγνεται ἡμῖν, νῦν δ' ὁ καιρὸς ἐπιδοῦναι. ³²
B. Stop! No talking during the game. ³³	B· μὴ δῆτα – οὐ γὰρ ἔστι λαλεῖν τῷ παίζοντι.
C. That one is also ours. Thank God! We're out of the Schneider! ³⁴	Γ· ἰδοὺ καὶ τοῦτο ἡμῖν. θεοῖς χάριν ἔχομεν. τὸ μέσον καλῶς τετμήκαμεν. [Literally: ... <i>We split it just right!</i>]
A. Oh, we're going to take a lot more, my man.	A· ἔξομεν ἔτι πολλῷ πλέον, ὦ τάν. ³⁵
B. Not one trick. The rest are mine!	B· οὐκ ἄλλ' οὐδὲ ἓν. ἐμὰ γὰρ τὰ λοιπά.
A&C. Nonsense. Heck no. That's not happening.	A καὶ Γ· οὐδὲν λέγεις. μὰ τὸν Δι' οὐ τοῖνυν.
A. Why on earth did you play that? We were supposed to totally crush it!	A· πῶς ἄρ' οὖν ἐπὶ ταῦτα ἦλθες; ἔμελλομεν γάρ τοι σφοδρῶς ὑπερέχειν.
C. Really? Why the heck didn't you trump it? I played it correctly. It's your fault.	Γ· ἄληθες; τί δὴ παθὼν οὐχ ὑπερέβαλες σύ; εὖ γὰρ ἐποίησα ἔγωγε. σὺ δὲ τούτου αἴτιος. ³⁶
B. That's a <i>grand</i> with four. Sixty. ³⁷ Who's the dealer?	B· παμμέγιστον τοῦτ' ἦν μετὰ τεττάρων. ἐξήκοντα. τίς ὁ διαδῶσων;

32 ἐπιδοῦναι: aorist active infinitive of ἐπιδίδωμι, *press forward* or *give fully*. The word καιρός takes an infinitive, meaning *it is time to do something*.

33 Player B is correct. The current game is B vs. A+C. Per the rules, players A and C are not allowed to communicate.

34 For *Skat* players, a *Schneider* is a lopsided defeat. *Out of the Schneider* means that the team has scored more than 30 points in this round, maybe not enough to win, but at least avoiding lopsided defeat.

35 ὦ τάν : *sir, my good man*. Polite form of address. Sometimes it is left untranslated.

36 τί δὴ παθὼν is a way of asking *why* or *for what reason* someone took some action. *What did you experience that led you to [do something]*?
ἀληθες : With the accent on the antepenult, this is an adverb meaning: *really? indeed? in sooth?*

37 Player B won a hand with a *grand* contract in game level 4, which means sixty points.

Sayings and Proverbs

Don't get angry, friend.	μὴ σεαυτὸν ἔσθιε, ὦ 'γαθέ. ¹ [Literally: <i>Do not eat yourself, friend.</i>]
Don't judge until you've heard both sides of the story.	πρὶν ἂν ἀμφοῖν μῦθον ἀκούσης, οὐκ ἂν δικάσῃς. ²
Carrying coals to Newcastle. ³	τίς γλαῦκ' Ἀθήναζε ἤγαγεν; [Literally: <i>Who brought an owl to Athens?</i>]
Caution is the mother of wisdom.	ἡ (γὰρ) εὐλάβεια πάντα σώζει. ⁴ [Literally: <i>Prudence preserves all things.</i>]
One swallow doesn't make a summer.	μία χελιδὼν ἔαρ οὐ ποιεῖ. ⁵
Mind your own business.	μὴ τὸν ἐμὸν οἶκει οἶκον. ⁶ [Literally: <i>Don't manage my home.</i>]
[I am] a pure Timon.	Τίμων καθαρὸς! ⁷
Reasoning in a circle; Pointlessly repeating the same thing.	ὁ Διὸς Κόρινθος! ⁸ [Literally: <i>Zeus's Corinth</i>]

-
- 1 ὦ 'γαθέ = ὦγαθέ = ὦ ἀγαθέ : polite form of address.
ἔσθιε is second singular present active imperative of ἐσθίω, to eat or consume. See Aristophanes, Wasps (Vespae), 286-7 : ἀλλ' ὦγάθ' ἀνίστασο μὴδ' οὕτω σεαυτὸν ἔσθιε μὴδ' ἀγανάκτει : *Friend, arise, do not thus vex your heart, but forget your wrath.*
 - 2 See Aristophanes, Wasps (Vespae), 725-26. Compare also the Latin legal maxims *audi alteram partem* or *audiatur et altera pars*.
 - 3 Johnson's example: *Das hieße Eulen nach Athen tragen: That would mean bringing owls to Athens.*
 - 4 See Aristophanes, The Birds (Aves), 377 : εὐλάβεια σώζει πάντα.
 - 5 This saying originates in Aristotle, Nicomachean Ethics 1098a. It was included in many collections of classical sayings, such as Erasmus' *Adagia*: Adagium 694, I.vii.94 (1.7.94): *Una hirundo non facit ver.*
 - 6 The expression οἶκον οἰκεῖν (*manage the household*) has many attestations. For the word order, see also Aristophanes, The Frogs (Ranae), 105; μὴ τὸν ἐμὸν οἶκει νοῦν. ἔχεις γὰρ οἰκίαν : *Rule not my thoughts; thou'rt master of thine own.* [Translation: C. Dunster, 1785.] This line may be a parody of Euripides, Andromeda, Fragment 144 : μὴ τὸν ἐμὸν οἶκει νοῦν· ἐγὼ γὰρ ἀρκέσω. : *Don't try to govern my mind. I can handle that myself.*
 - 7 See Aristophanes, The Birds (Aves) 1549. Τίμων refers to Timon of Athens, a semi-legendary Athenian figure (circa 5th century BC) famous for extreme misanthropy. He became a cultural archetype in Greek literature as a man who hates humanity and lives in isolation due to disillusionment with society's greed and betrayal. See Aristophanes, Lysistrata (809ff); also Plutarch, Life of Antony, 70, where Timon is described as a recluse who shunned all company except Alcibiades.
 - 8 See Aristophanes, Assemblywomen (Ecclesiazusae), 828; also Plutarch, Moralia, Against the Stoics on Common Conceptions (De communibus notitiis adversus Stoicos) 27; also Plato, Euthydemus 292e; ἀλλ' ἀτεχνῶς τὸ λεγόμενον ὁ Διὸς Κόρινθος γίγνεται : *it is merely a case of the proverbial "Corinthus Divine"* [Translation: W.R.M. Lamb, 1967] ; also Pindar, Nemean 7.104, ταῦτ' ἀδὲ τρεῖς τετράκι τ' ἀμπολεῖν ἀπορία τελέθει, τέκνοισιν ἄτε μαῖηλάκας, 'Διὸς Κόρινθος.' : *To repeat the same thing three or four times leads to confusion, like babbling "Corinth of Zeus".*

Hic Rhodus, hic salta!

The most worthless of men.

Good citizens are few and far between.

Two of the same age delight each other.

We're stuck.

Everything depends on wealth.

Boil the pot, long lives the friendship.

*Fervet olla vivit amicitia.*¹⁵

*Donec eris felix, multos numerabis amicos.*¹⁶

Don't attempt to shave a lion.

ἰδοὺ ἡ Ῥόδος, ἰδοὺ καὶ τὸ πῆδημα!⁹

Μυσῶν ἔσχατος¹⁰

[Literally: *last of the Mysians*]

ὀλίγον τὸ χρηστόν ἐστιν.¹¹

ἡλιξ ἥλικα τέρπει.¹²

[Literally: *A peer delights a peer*]

οὔτε θέομεν οὔτ' ἐλαύνομεν.¹³

ἅπαντα (γὰρ) τῷ πλουτεῖν ὑπήκοα.¹⁴

[Literally: *all things are obedient to wealth*]

ζεῖ χύτρα, ζῇ φιλία.¹⁷

μὴ ἐπιχειρήσης λέοντα ξυρεῖν.¹⁸

9 This refers to one of Aesop's fables, *The Leap at Rhodes* ([link](#)). Something like: *You bragged that you jumped very far, back in Rhodes. Imagine this city is Rhodes. So, now show us how far you can jump.*

10 Mysians are proverbially considered feeble and easy to plunder. See Plato, Theaetetus 209b. See also: Cicero, For Flaccus (pro Flacco) 65: *Quid porro in Graeco sermone tam tritum atque celebratum est, quam si quis despiciatui ducitur, ut Mysorum ultimus esse dicatur?* : Moreover what saying is there in Greek conversation more ordinary and well known, than, when any one is spoken of contemptuously, to say that he is the very lowest of the Mysians?

11 See Aristophanes, Frogs (Ranae), 783 : ὀλίγον τὸ χρηστόν ἐστιν, ὥσπερ ἐνθάδε. : *Good citizens are few and far between down here, just as they are up there.*

12 ἡλιξ ἥλικα τέρπει, See Aristotle, Rhetoric I. 11. 25. An oblique reference to this is in Plato, Republic 1.329a, *πολλάκις γὰρ συνερχόμεθα τινες εἰς ταῦτόν παραπλησίαν ἡλικίαν ἔχοντες, διασφάζοντες τὴν παλαιὰν παροιμίαν.* : For it often happens that some of us elders of about the same age come together and verify the old saw of like to like. Cicero echos this in On Old Age (De Senectute) 3.7, *Similes cum similibus veteri proverbio facile congregantur.* : Those who are alike are most easily gathered together, by the old proverb.

13 See Aristophanes, Assemblywomen (Ecclesiazusae) 109, οὔτε θέομεν οὔτ' ἐλαύνομεν : *We don't run and we don't drive.* Meaning: *We aren't "going" ourselves, and we also aren't "driving,"* [like driving pack animals]. In other words, *We're stuck, or No way out.*

14 See Aristophanes, Wealth (Plutus), 146 : ἅπαντα τῷ πλουτεῖν γὰρ ἐστ' ὑπήκοα : *Everything depends on wealth.*

15 See Petronius, Satyricon 38.13 : *Sociorum olla male fervet* : *The company's pot goes off the boil.*

16 Ovid, Tristia (Sad things) 1.9.5 : *Donec eris felix, multos numerabis amicos; tempora si fuerint nubila, solus eris.* : *As long as you are lucky, you will have many friends; if cloudy times appear, you will be alone.*

17 Well known Greek proverb. See: Zenobius 4.12.

18 Erasmus, Collectanea C 628 *Leonem tondere* : λέοντα ξυρεῖν : *To shave a lion.* Also 'beard the lion,' Plato, Republic 341c : ξυρεῖν ἐπιχειρεῖν λέοντα.

Suffering is the best teacher.

Tempi passati.

That was then, this is now.

Things are different now.

Where I live well, there is my country.

*Ubi bene, ibi patria.*²¹

He's of little account and small honesty.

A mountain is in labor, then gives birth to a mouse.

*Parturient montes, nascetur ridiculus mus.*²⁴

Don't waste your effort.

Lapidem decoquis.

To make bad worse.

Malum augere.

Make haste slowly.

Festina lente.

{ παθὼν δέ τε νήπιος ἔγνω. ¹⁹
παθήματα μαθήματα.

πάλαι ποτ' ἦσαν ἄλκιμοι Μιλήσιοι. ²⁰
[Literally: *The Milesians were mighty once*]

πατρὶς γὰρ ἐστὶ πᾶς, ἧν' ἂν πράττη τις εὔ. ²²

ἐστὶ τοῦ πονηροῦ κόμματος. ²³
[Literally: *He is of bad stamp*]

ᾧδινεν ὄρος, εἶτα μὲν ἀπέτεκεν. ²⁵

λίθον ἔψεις. ²⁶ [Literally: *You are cooking a stone.*]

πλέον θάτερον ποιεῖν. ²⁷

σπεῦδε βραδέως. ²⁸

19 Hesiod, Works and Days (Opera et Dies) 218 : παθὼν δέ τε νήπιος ἔγνω : *But only when he has suffered does the fool learn this.* [Translation: Hugh G. Evelyn-White, 1934.] See also Herodotus 1.207 : τὰ δὲ μοι παθήματα ἐόντα ἀχάριτα μαθήματα γέγονε. : *My sufferings, though painful, have been lessons.* See also Aeschylus, Agamemnon 176 : πάθει μάθος : *wisdom comes by suffering.*

20 Before the Ionian revolt, a famous oracle was delivered to the Carians, who had asked whether to ally with the Milesians against the Persians. The oracle's reply: πάλαι ποτ' ἦσαν ἄλκιμοι Μιλήσιοι : *the Milesians were powerful once long ago.* (Diodorus 10.25.2). See also Aristophanes, Wealth (Plutus), 1002, Wasps (Vespae), 1060.

21 Cicero, Tusculan Disputations, Book 5, Section 37, *Ubi bene, ibi patria* : *Where I live well, there is my country.*

22 Aristophanes, Wealth (Plutus), 1151. See also Erasmus, Adagia II, ii, 93 (2.2.93): *Quaevis terra patria* : *home is everywhere.*

23 Aristophanes, Wealth (Plutus), 863. The word κόμμα, ατος, τό means *stamp* or *impression* of a coin.

24 Horace, Art of Poetry (Ars Poetica), 136–139. Horace's Latin is in the future tense, but the Greek proverb is in aorist tense, possibly gnomic aorist. See Smythe, Greek Grammar, § 1931.

25 Corpus Paroemiographorum Graecorum (CPG) 1.378.4, quoting Zenobius 4.24. See also Aesop's fable, *The Mountain in Labor*, Phaedrus, Fables of Phaedrus, 4.23.

26 Aristophanes, Wasps (Vespae), 280. See also Erasmus, Adagia I, IV, 49 (1.4.49). *Lapidem elixas (lapidem decoquis).*

27 θάτερα = τὰ ἕτερα. Here, τὰ ἕτερα has the meaning *something bad*.

28 See Erasmus, Adagia II, i, 1 (2.1.1). Erasmus' commentary about this proverb runs many pages.

The half is more than the whole. }
Dimidium plus toto.

πλέον ἥμισυ παντός.²⁹

29 Hesiod, Works and Days (Opera et Dies), 40 : πλέον ἥμισυ παντός : *The half is more than the whole*. This proverb is difficult to explain, and in fact has several different interpretations. See Erasmus, Adagia, I, ix, 95 (1.9.95). Erasmus' commentary about this proverb runs several pages. See also Aristotle, Nicomachean Ethics 1098b.5 : δοκεῖ γὰρ πλεῖον ἢ ἥμισυ τοῦ παντός εἶναι ἡ ἀρχή, καὶ πολλὰ συμφανῇ γίνεσθαι δι' αὐτῆς τῶν ζητουμένων. : *The beginning is admittedly more than half of the whole, and throws light at once on many of the questions under investigation*. [Translation: H. Rackham, 1934.]

Ancient Greek terms for modern concepts (some from Modern Greek, marked with ★)

parliament	ἡ βουλή
deputy / M.P. / legislator	ὁ βουλευτής
army	ὁ στρατός
mayor	ὁ δήμαρχος
office / public agency	τὸ γραφεῖον
law court	τὸ δικαστήριον
political party	τὸ κόμμα
conservative	συντηρητικός
liberal	φιλελεύθερος
(electoral) candidate	ὁ ὑπόψηφος ¹
minister	ὁ ὑπουργός ²
foreign ministry	τὸ ὑπουργεῖον★ τῶν ἐξωτερικῶν
interior ministry	τὸ ὑπουργεῖον τῶν ἐσωτερικῶν
finance ministry	τὸ ὑπουργεῖον τῶν οἰκονομικῶν
ministry of justice	τὸ ὑπουργεῖον τῆς δικαιοσύνης
ministry of war	τὸ ὑπουργεῖον τῶν στρατιωτικῶν
ministry of religious affairs ³	τὸ ὑπουργεῖον τῶν ἐκκλησιαστικῶν
ministry of public education	τὸ ὑπουργεῖον τῆς δημοσίας ἐκπαιδεύσεως
district administrator	ὁ ἑπαρχος
president	ὁ πρόεδρος

1 ὑπόψηφος : Johnson did not mark this with a star ★, but this word seems to be an import of the Koine and Modern Greek word υποψήφιος. The word *candidate* is a Roman word, of course.

2 ὑπουργός meant *servant* or *helper* in Attic Greek. Although this is the original or etymological meaning of the Latin word *minister*, the change in meaning to *high government official* took place after the time of Attic Greek.

3 Johnson listed *Ministerium des Kultus*. It is debatable whether τὸ ὑπουργεῖον τῶν ἐκκλησιαστικῶν is a good match for *Ministerium des Kultus*. In German government bureaucracy, the word *Kultus* can refer to *education* but it can also simultaneously refer to *religious affairs* and *culture*. In Attic Greek the word ἐκκλησιαστικός referred to the legislative assembly, the ἐκκλησία. Only later, in Hellenistic times, did the word *ecclesiastical* come to refer to *the church*.

government / administration	ἡ κυβέρνησις
ruling party	τὸ κυβερνητικὸν κόμμα
newspaper	ἡ ἐφημερίς
The Times ⁴	οἱ Καιροί
The Eastern Question ⁵	τὸ ζήτημα τὸ ἀνατολικόν

★ ★ ★

steamship	τὸ ἀτμόπλοιο ★
sailing ship	τὸ ἰστιοφόρον
train station	ὁ σταθμός
railway train	ἡ ἀμαξοστοικία ★

railroad	ὁ σιδηρόδρομος ★
hotel	τὸ ξενοδοχεῖον
bus	τὸ λεωφορεῖον ★
roadmap	τὸ δρομολόγιον ★

★ ★ ★

pharmacist	ὁ φαρμακοπώλης
worker	ὁ ἐργάτης
strike	ἡ ἀπεργία ★
barber	ὁ κουρεύς
builder	ὁ ἀρχιτέκτων
postman / mail carrier	ὁ γραμματοφόρος
bookbinder	ὁ βιβλιοδέτης ★
(book) printer	ὁ τυπογράφος ★
bookseller	ὁ βιβλιοπώλης

4 Johnon's entry: *Die Times*; presumably *The Times* (of London).

5 See: https://en.wikipedia.org/wiki/Eastern_question

cab driver ⁶	ὁ ἄμαξηλάτης *
handyman	ὁ τεχνίτης
engineer	ὁ μηχανικός
journalist	ὁ ἐφημεριδογράφος *
merchant	ὁ παντοπώλης
teacher	ὁ διδάσκαλος
officer	ὁ ἀξιωματικός
photographer	ὁ φωτογράφος *
professor	ὁ καθηγητής
editor	ὁ συντάκτης *
senior judge	ὁ δικαστής
typesetter	ὁ στοιχειοθέτης *
bootblack / valet	ὁ καθαριστής
student	ὁ φοιτητής
tobacconist	ὁ καπνοπώλης *
watchmaker	ὁ ὥρολογοποιός *

* * *

pharmacy	τὸ φαρμακοπωλεῖον
café	τὸ καφενεῖον *
cab ⁷	ἡ ἄμαξα
cemetery	τὸ κοιμητήριον
club	ἡ λέσχη
reading room	τὸ ἀναγνωστήριον
concert	ἡ συμφωνία

6 In the 1880s and 1890s, early motor cars were first appearing in German cities. Here, *cab driver* (*Droschkenkutscher*) probably referred to the driver of a horse-drawn carriage (*Droschke*), a public vehicle for hire. The English word *cab* is short for *cabriolet*, which meant a light, one-horse carriage, but *cab* later became a general term for any hired carriage, by horse or by motor. The English and German word *taxi* is short for *Taxameterwagen*, the German word for (new) motor cars that could be hired for short trips just like a horse-drawn *Droschke*.

7 The word *cab* (*Droschke*) usually referred to a horse-drawn carriage.

castle	τὰ ἀνάκτορα
manor household	ἡ ἔπαυλις
pavement	τὸ πεζοδρόμιον *
post / mail	τὸ ταχυδρομεῖον *
postage stamp	τὸ γραμματόσημον *
postcard	τὸ ἐπιστολικὸν δελτάριον
promenade	ὁ περίπατος
city hall	τὸ δημαρχεῖον *
street	ἡ ὁδός
suburb	τὸ προάστειον
university	τὸ πανεπιστήμιον *
mailbox	τὸ γραμματοκιβάνιον *
blotting paper ⁸	τὸ στουπόχαρτον *
telegram	τὸ τηλεγράφημα *
telegraphically, by telegram	τηλεγραφικῶς *
ink	τὸ μέλαν
inkwell ⁹	τὸ μελανοδοχεῖον
envelope	τὸ περικάλυμμα

* * *

brush	ἡ ψήκτρα
jar	ὁ κάδος
window	τὸ παραθύριον
bell	τὸ κωδώνιον
to ring	κωδωνίζειν

⁸ *Blotting paper* or *Löschpapier* was a specialized type of absorbent paper used primarily to dry wet ink on written documents. This was used with a fountain pen or a steel nib pen, before the invention of ballpoint pens, because the written marks could be smudgy and messy while they were wet.

⁹ An *inkwell* was a container for ink, typically housed in a hole in a desk. This was used with a fountain pen or a steel nib pen, before the invention of ballpoint pens. Ordinary school desks were equipped with holes for inkwells.

wood, coal	ξύλα, άνθρακες
furniture	τὰ ἔπιπλα
oven	ἡ ἐστία
piano	τὸ κλειδοκύμβαλον ★
hall, great room	ἡ αἴθουσα
bedroom	ὁ κοιτῶν
cabinet	ἡ σκευοθήκη
wardrobe	ἡ ἱματιοθήκη
writing desk	τὸ γραφεῖον
matchstick	τὸ θειαφοκέρια ★
soap	ὁ σήπων (also σάπων)
sofa	τὸ ἀνάκλιτρον
stairs	ἡ κλίμαξ, τὸ ἀνάβαθρον
curtain	τὸ παραπέτασμα
bathroom sink	ἡ λεκάνη. ἡ κόγχη.
washbasin	ὁ νιπτήρ
room	τὸ δωμάτιον
clock key ¹⁰	τὸ κλειδίον
toothpick	ἡ ὀδοντογλυφίς

★ ★ ★

Days of the Week in Modern Greek

Sunday	(ἡ) κυριακή
Monday	ἡ δευτέρα
Tuesday	ἡ τρίτη
Wednesday	ἡ τετάρτη
Thursday	ἡ πέμπτη

¹⁰ A clock key is a tool used to wind mechanical clocks, turning an internal mechanism to store energy in the mainspring.

Friday	(ἡ) παρασκευή ¹¹
Saturday	(τὸ) σάββατον

* * *

Kaiser ¹²	ὁ αὐτοκράτωρ ¹³
Germany	Γερμανία
The Germans	οἱ Γερμανοί
Austria	Αὐστρία *
Hungary	Οὐγγαρία *
England	Ἀγγλία *
The English	οἱ Ἀγγλοι *
Russia	Ῥωσία *
The Russians	οἱ Ῥῶσοι *
France	Γαλλία
The French	οἱ Γάλλοι
Denmark	Δανία *
Italy	Ἰταλία
Spain	Ἰσπανία
Turkey	Τουρκία *
Berlin	Βερολίνον *
Vienna	Βιέννη *

11 παρασκευή means *day of preparation* (for the sabbath).

12 *Kaiser* is a generic German monarchical title meaning *emperor*, derived from the Latin name *Caesar*.

13 αὐτοκράτωρ : Greek equivalent of Latin *imperator*, used for Roman emperors to signify imperial authority.

St. Petersburg

Paris

London

congress

Prince Bismarck

“Youth of Germany *vivat, floreat, crescat.*”¹⁵

Πετρούπολις ★

Παρίσιοι ★

Λόνδινον

τὸ συνέδριον

ὁ πρίγκιψ Βίσμαρκ¹⁴

«οἱ νέοι τῆς Γερμανίας ζήτωσαν καὶ
χαιρέτωσαν καὶ ἐρρώσθωσαν.»

14 Βίσμαρκ: Otto von Bismarck, the most prominent German statesman and diplomat in the late nineteenth century.

15 *Deutschlands Jugend vivat, floreat, crescat* : This three-word Latin slogan would be familiar to any German student from the graduation celebration song, *Gaudeamus Igitur*. The motto *vivat, floreat, crescat* or its initialism “V F C” appears on the seals of many student organizations (and on decorative German beer steins). In many European countries, *Gaudeamus Igitur* is sung or performed at graduation ceremonies. Although it is a formal graduation hymn, the lyrics are lighthearted and jovial. In the Latin lyrics written by Christian Wilhelm Kindleben in 1781, the ninth stanza of this song is: **Vivat** nostra societas, / **Vivant** studiosi / **Crescat** una veritas, / **Floreat** fraternitas, / *Patriae prosperitas* : Long live our society, / Scholars wise and learned; / May truth and sincerity / Nourish our fraternity / And our land’s prosperity.

Noteworthy and Quotable

The Nine Muses.

Κλειώ τ' Εὐτέρπη τε Θάλεια τε Μελπομένη τε
Τερψιχόρη τ' Ἐρατώ τε Πολύμνιά τ' Οὐρανίη τε,
Καλλιόπη θ'. ἥ δὲ προφερεστάτη ἐστὶν ἀπασέων.¹

Latin mnemonic: TUM PECCET² (Hesiod, Theogony, 77.)

The Three Graces (Charities).

Ἀγλαΐη τε καὶ Εὐφροσύνη Θαλίη τ' ἐρατείνη.³

(Hesiod, Theogony, 909.)

The Three Fates (Moirai):

Κλωθώ τε Λάχεσις τε καὶ Ἄτροπος, αἳ τε διδοῦσι
θνητοῖς ἀνθρώποισιν ἔχειν ἀγαθόν τε κακόν τε.⁴

(Hesiod, Theogony, 905.)

The Three Gorgons:

Σθεινώ τ' Εὐρύαλη τε Μέδουσα τε λυγρὰ παθοῦσα.⁵

(Hesiod, Theogony, 276.)

1 Clio, Euterpe, Thalia, Melpomene, Terpsichore, Erato, Polyhymnia, Urania, and Calliope, who is the most distinguished of them all. Calliope was muse of epic poetry.

2 Latin *tum peccet* means something like: *Well, try to forget now*. This bigram is a playfully ironic mnemonic for the Latinized names of the Muses: Terpsichore, Urania, Melpomene, Polyhymnia, Erato, Clio, Calliope, Euterpe, Thalia.

3 Aglaia, Euphrosyne, and lovely Thalia.

4 Clotho, Lachesis, and Atropos, who give to mortal humans both good and evil to possess.

5 Stheno, Euryale, and Medusa, who suffered horribly. Medusa was the only mortal Gorgon. Her tragic fate included her transformation from human into a gorgon, and then finally her beheading by Perseus.

Scipio at Numantia on Gracchus:

ὥς ἀπόλοιτο καὶ ἄλλος, ὅτις τοιαῦτά γε ῥέζοι. ⁶

(Homer, *Odyssey* 1.47.)

Cicero's Motto:

αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων. ⁷

(Homer, *Iliad* 6.208 and 11.784.)

Hector's Motto:

εἷς οἰωνὸς ἄριστος, ἀμύνεσθαι περὶ πάτρης. ⁸

(Homer, *Iliad* 12.243.)

-
- 6 *So may any other perish, who would do such things.* This line is spoken by Telemachus, expressing the wish that anyone who acts as the suitors do (disrespecting his household) should meet a similar fate. Plutarch reports this line was quoted in his *Life of Tiberius Gracchus* (Chapter 21), part of his *Parallel Lives*, a series of biographies comparing famous Greeks and Romans. In this biography, Plutarch recounts the events surrounding Tiberius Gracchus' reforms and death in 133 BC. When the Roman general Scipio Aemilianus heard of Tiberius Gracchus' death while he was besieging Numantia, he quoted this line from the *Odyssey*, perhaps because he did not approve of Gracchus' methods, including the unprecedented deposition of a fellow tribune and his bid for re-election. These actions by Gracchus were seen by many Romans as a dangerous overreach, potentially aiming at personal power, which the Roman Republic's constitution was designed to prevent.
- 7 *Always to be the best and to be superior to others.* Also sometimes translated as *Always be the best, overcome the rest.* This line is advice given in *Iliad* 6.208 by the Lycian hero Glaucus, quoting his father Hippolochus. It asserts the Greek heroic ideal of striving for excellence (*ἀρετή*) and surpassing others in honor and achievement. In Cicero's letter 3.5.4 (3.5&3.6) to his brother Quintus, Cicero says that since boyhood he loved the ideal expressed in this line, but laments that the ideal has perished. Separately, Cicero quoted this line in a letter to Caesar, *Ad Familiares* XIII.15.2 (317). Erasmus describes this line, and Cicero's quotations of it, in *Adagia*, *Adagium* v.i.50 (5.1.50), "Primas tenere." Erasmus translates it as *Primas vsque tenere aliosque excellere laude*. Cicero adopted a different motto in *De Officiis* 1.77: *Cedant arma togae, concedat laurea laudi*. : *Let arms yield to the toga, let the laurel yield to civic praises*. That motto emphasized the supremacy of civil authority over military power.
- 8 *There is one omen best of all: to fight for one's country.* Hector rejects the interpretation of a recent omen (an eagle carrying a snake, which then dropped the snake after being bitten) as a reason not to fight. Hector delivers this famous line, asserting that the best "omen" is not a bird or sign in the sky but the moral imperative to defend one's homeland. He dismisses reliance on omens, prioritizing duty and courage over superstition, and rallies the Trojans to fight on.

Motto of Alexander the Great:

ἀμφοτέρων, βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰχμητής.⁹

(Homer, Iliad 3.197.)

Scipio on the Ruins of Carthage:

ἔσσεται ἡμαρ, ὅτ' ἂν ποτ' ὀλώλῃ Ἴλιος ἱρή
καὶ Πριάμος καὶ λαὸς ἑὺμμελίων Πριάμοιο.¹⁰

(Homer, Iliad 6.448.)

Napoleon's Future:

Napoleon's name hinted at his future, because it can be broken down into Homeric word forms:

N - A - Π - O - Λ - E - ΩN

Ναπολέων ἀπολέων πόλεων ὀλέων λέων ἐὼν ὦν.

= *Napoleon, future destroyer of entire states, being a lion of his own people.*

The Seven Sages:

Ἑπτὰ σοφῶν, Κλεόβουλε, σὲ μὲν τεκνώσατο Λίνδος·
φατὶ δὲ Συσιφία χθῶν Περίανδρον ἔχειν·

Πιττακὸν ἃ Μιτυλάνα· Βίαντα δὲ διὰ Πριήνη·
Μίλητος δὲ Θαλῆν, ἄκρον ἔρεισμα Δίκας·

ἃ Σπάρτα Χίλωνα· Σόλωνα δὲ Κεκροπὶς αἶα.
πάντας ἀριζάλου σωφροσύνας φύλακας.¹¹

9 Both a good king and a mighty warrior. This line is spoken by Priam, the king of Troy, during a scene on the Trojan walls (often referred to as the *teichoscopia*, the "viewing from the wall"). Priam and his advisors, along with Helen, are observing the Greek army from the city's ramparts, watching a duel between Paris and Menelaus. Priam notices Agamemnon, the leader of the Greek expedition, and asks Helen who he is. Helen identifies him as the brother of Menelaus and a powerful ruler. Priam responds with this line, praising Agamemnon.

10 There will come a day when sacred Ilios will perish, and Priam, and the people of Priam of the good ash-spear. In this quote, Agamemnon predicts Troy's eventual destruction. The Iliad's audience already knows Troy's fate, but it has not yet been fulfilled within the timeline of the epic poem. Scipio Aemilianus is said to have quoted these lines while witnessing the destruction of Carthage in 146 BC, at the end of the Third Punic War, as reported by the historian Polybius in his Histories (38.22). Polybius reports that Scipio wept as he watched Carthage burn. After reciting these Homeric lines, he turned to Polybius and expressed the fear that the same fate might one day befall Rome.

11 Anthologia Graeca, Epigram 7.81, traditionally attributed to the poet Cleobulus of Lindos, one of the Seven Sages. This epigram serves as a catalog of the Seven Sages, a semi-legendary group of 6th-century BC Greek figures revered for their wisdom. They are often credited with maxims inscribed at the Temple of Apollo at Delphi (e.g., *Know thyself*,

Sayings of the Seven Sages¹²

Thales of Miletus:	γνώθι σαυτόν	(<i>Know thyself</i>)	[D.L., <i>Lives</i> 1.40.]
Solon of Athens:	μηδὲν ἄγαν	(<i>All in moderation</i>)	[D.L., <i>Lives</i> 1.63.]
Chilon of Sparta:	ἐγγύα, πάρα δ' ἄτα	(<i>A pledge, and ruin is near</i>)	[D.L., <i>Lives</i> 1.73.]
Pittacus of Mytilene:	καιρὸν γνῶθι	(<i>Know the right moment</i>)	[D.L., <i>Lives</i> 1.79.]
Bias of Priene:	οἱ πλεῖστοί κακοί	(<i>Most men are bad</i>)	[D.L., <i>Lives</i> 1.87.]
Cleobulus of Lindos:	μέτρον ἄριστον	(<i>Moderation is best</i>)	[D.L., <i>Lives</i> 1.93.]
Periander of Corinth:	μελέτη τὸ πᾶν	(<i>Practice is everything</i> ¹³)	[D.L., <i>Lives</i> 1.99.]

On Old Holy Water Fonts

A Greek palindrome can be seen on old holy water fonts in France and England, and perhaps also in Germany:

Ν Ι Ψ Ο Ν Α Ν Ο Μ Η Μ Α Μ Η Μ Ο Ν Α Ν Ο Ψ Ι Ν ¹⁴

= νύψον ἀνόμμημα, μὴ μόναν ὄψιν (*Wash your sin, not just your face*). This palindrome originated in Byzantium. This ingenious inscription, readable both forwards and backwards, was on the great font in the courtyard of the Hagia Sophia. See the *Zeitschrift für christliche Archäologie und Kunst* [*Journal for Christian Archaeology and Art*] 1.36.232.

The (Supposed) Delphic Oracle on Socrates:

Σοφὸς Σοφοκλῆς, σοφώτερος δ' Εὐριπίδης,
Ἄνδρῶν δὲ πάντων Σωκράτης σοφώτατος. ¹⁵

(Scholion¹⁶ on Aristophanes' *Clouds* (Nubes), verse 144.)

Nothing in excess). The exact seven names in the list of the Seven Sages varied in different sources. This epigram lists seven sages by name, with their home city.

- 12 Johnson may have extracted most of this list of maxims from Ausonius, *Masque of the Seven Sages* (Ludus VII Sapientium), lines 55-71. These sayings are also contained in Diogenes Laertius' *Lives of Eminent Philosophers*, but they are scattered across different sections of the text, not presented as a single list. (Ausonius and Diogenes Laertius disagree about the authorship of some maxims.) The "Delphic Maxims," as preserved by Stobaeus, include four of these seven sayings (γνώθι σεαυτόν, μηδὲν ἄγαν, ἐγγύα πάρα δ' ἄτα, καιρὸν γνῶθι) but lack the other three.
- 13 Sometimes translated as *practice makes perfect*, or *practice makes the master*. Johnson has *Übung macht den Meister*.
- 14 This clever palindrome functions equally well regardless whether we use singular (ἀνόμμημα) or plural (ἀνομήματα). The inscription at the Hagia Sophia has the plural (ἀνομήματα). Johnson used the singular (ἀνόμμημα).
- 15 *Wise is Sophocles, wiser Euripides, of all men Socrates is wisest*. [Translation by Joshua Billings, 2011.]
- 16 A *scholion* is a term for an ancient or medieval commentary note appended to a classical text.

The Curse of Money.

οὐδὲν γὰρ ἀνθρώποισιν οἶον ἄργυρος
κακὸν νόμισμ' ἔβλαστε. τοῦτο καὶ πόλεις
πορθεῖ, τόδ' ἄνδρας ἐξανίστησιν δόμων·
τόδ' ἐκδιδάσκει καὶ παραλλάσσει φρένας
χρηστὰς πρὸς αἰσχρὰ πράγμαθ' ἵστασθαι βροτῶν.
πανουργίας δ' ἔδειξεν ἀνθρώποις ἔχειν
καὶ παντὸς ἔργου δυσσέβειαν εἰδέναι.¹⁷

(Sophocles, *Antigone* 295ff.)

The Words of Archimedes

1. Εὕρηκα.¹⁸
2. δὸς μοι ποῦ στῶ καὶ τὰν γᾶν κινασῶ.¹⁹
3. noli istud disturbare!²⁰

Caesar Augustus on his Deathbed

— — εἰ δὲ πᾶν ἔχει καλῶς, τῷ παιγνίῳ,
Δότε χρότον καὶ πάντες ὑμεῖς μετὰ χαρᾶς κτυπήσατε.²¹

(Suetonius, *Lives of the Caesars* (*De Vita Caesarum*),
Life of Augustus (*Divus Augustus*, a.k.a. *Octavianus*), 99.)

17 Translation by Sir Richard Jebb, 1891: *Nothing so evil as money ever grew to be current among men. This destroys cities, this drives men from their homes, this trains and warps honest minds to set themselves to works of shame, this teaches people to practise villainies, and to know every act of unholiness.*

18 *I have found it*, or sometimes translated as *I have it*. As quoted by Vitruvius Pollio in *De Architectura*, ix.215.

19 *Give me a place to stand, and I shall move the earth*. As quoted by Pappus of Alexandria, *Synagoge*, Book VIII, c. AD 340.

20 This quote survives only in its Latin version or translation. As reported (in Latin) by Valerius Maximus, *Memorable Doings and Sayings* (*Facta et Dicta Memorabilia*), Book VIII.7.ext.7: *Noli, obsecro, istum disturbare* : *I beg you, do not disturb this*. Sometimes this Latin quote is paraphrased as: *Noli turbare circulos meos* : *Do not disturb my circles*.

21 *But if everything has gone well with the play, give me applause, and all of you clap with joy.*

Spartan Mother to Her Son

Τέκνον, ἢ τὰν ἢ ἐπὶ τᾶς. ²²

(Plutarch, Moralia, Sayings of Spartan Women (Apophthegmata Laconica, Λακωνῶν ἀποφθέγματα), 241F–242A.)

Away With Worries!

τὸ σήμερον μέλει μοι,
τὸ δ' αὔριον τίς οἶδεν; ²³

(Anacreon, Greek Anthology 11.47.9–10)

Greek Daily Schedule.

6 hours for work, 4 hours for enjoyment of life:

ἕξ ὥραι μόχθοις ἱκανώταται· αἱ δὲ μετ' αὐτὰς
γράμμασι δεικνύμεναι ζῆθι λέγουσι βροτοῖς. ²⁴

1 – 6: α'. β'. γ'. δ'. ε'. ς'.
7 – 10: ζ'. η'. θ'. ι'.

(Old saying) ²⁵



22 This Doric Greek quote reflects a Spartan mother's expectation that her son should return from battle either victorious ("with your shield") or dead ("on your shield"), carried by comrades after a heroic death. Fleeing and abandoning the shield (a sign of cowardice) was not an option, according to Mom.

In Attic Greek this would be: Τέκνον, ἢ τήν ἢ ἐπὶ τῆς. We can speculate and imagine which words were "elided." Something like this, perhaps: Τέκνον, νόστησον ἐνθάδε ἢ τήν ἀσπίδα φέρων ἢ ἐπὶ τῆς ἀσπίδος φερόμενος.

23 *Today matters to me, but tomorrow - who knows?*

24 The Greek numerals 7 through 10 form a word ζῆθι which (accidentally) tells you what to do after work time is finished ("Live!"). The epigram, translated: *Six hours are enough for work. The ones after that send a clear message to mortals with their letters: 'live!' [ζῆθι].* In Attic Greek the 2nd person singular present imperative form of ζάω (live) is ζῆ, so ζῆθι is a sort of alternate imperative form, similar to the imperative form of φημί (φάθι).

25 Anthologia Palatina 10.43 (anonymous).

Contemporary Reviews of The Original Edition

Sprechen Sie Attisch?

Ueber die erste Auflage des vorliegenden Buches erschienen
u. a. nachstehende Besprechungen:

„Das Werkchen zeigt in der Tat, daß es möglich ist, mit
den durch den Gymnasialunterricht erworbenen griechischen
Sprachkenntnissen sich in dieser Sprache gewandt auszudrücken.
Voraus gehen kleine Regeln, die **praktisch sehr brauchbar** sind.“

Blätter für bayer. Gymnasialschulwesen.

„Man muss dem Verfasser das Zeugnis ausstellen, dass er
mit dem Genius des griechischen Idioms vollkommen vertraut
und, die klassische wie die Volkssprache wohl beherrschend,
Kunstausdrücke der heutigen Kultur und Redeformen der Um-
gangssprache in gut griechisches Gewand zu kleiden versteht.“

Prof. Dr. Krieg-Freiburg in der „Litterar. Rundschau“.

„Ein ganz hübsches Büchlein, das sich gewiß seine Freunde
erwerben wird.“

Zeitschr. f. d. österr. Gymnasien.

„Der Verfasser hat eine gute und für den Betrieb des Grie-
chischen **höchst fruchtbare Idee** aufgefaßt.“

Berliner philolog. Wochenschrift.

„Ich empfehle dieses nicht weniger **aus sorgfältiger Lek-
türe, wie aus herzerquickendem Humor** hervorgegangene
Büchlein der allgemeinsten Beachtung.“

*Staatsrat Professor Dr. Ernst Koch, Moskau, in der Vorrede
zur 13. Aufl. seiner griechischen Schulgrammatik.*

„Es ist ein recht hübscher Gedanke, der diesem Büchlein
zu Grunde liegt, und wir zweifeln nicht, daß der Verfasser
weit und breit viel Anklang finden und viel Dank ernten wird.
Er beherrscht wirklich das Altgriechische ausgezeichnet.
In der Einleitung weiß er eine Menge nützlicher Winke und
Regeln zu geben.“

Litterar. Centralblatt.

Contemporary reviews of the original edition, as included in some printings in 1902.

Contemporary Reviews of The Original Edition

The following comments appeared after the first edition of this book:

“This little opus demonstrates that it is actually possible to express oneself in Greek using the knowledge acquired at *Gymnasium* [college preparatory school]. The preface contains small rules that are **very useful in practice.**”

—*Bavarian School Gazette*

“We must accredit to the author a deep familiarity with the genius of Greek idiom. Having mastered both classical and vernacular expressions, he understands how to dress up in fine Greek garb modern culture’s artistic terms as well as everyday expressions.

—Prof. Dr. Krieg-Freiburg in *Literary Review*

“A really charming little book that will certainly attract many fans.”

—*Journal for Austrian Gymnasien*

“The author has come up with a terrific idea. It will be **highly beneficial** for Greek language instruction.”

—*Berliner Philological Weekly*

“I recommend this excellent book to all audiences, no less for **careful reading than for its warm humor.**”

—State Council Professor Dr. Ernst Koch, Moscow,
in the foreword to the 13th edition of his
Greek Grammar for Schools

“It’s a really nice idea that underlies this book. The author will doubtlessly earn praise and thanks from far and wide. **Truly, he has perfectly mastered Ancient Greek.** In the introduction he wisely provides a great deal of useful tips and rules.”

—*Literary Central Gazette*

Books, Videos, Training and Other Resources for Learning Spoken Ancient Greek (2025)

Ἐν, δύο, τρία· Ἑλληνίζωμεν ... Spoken Ancient Greek

by Christophe Rico

Publisher: Polis Institute Press (April 21, 2024)

ISBN: 978-9657698181

<https://www.polisjerusalem.org/resource/έν-δύο-τρία-έλληνίζωμεν/>

Polis: Speaking Ancient Greek as a Living Language, Level One, Student's Volume

by Christophe Rico

Publisher: Polis Institute Press (May 12, 2015)

ISBN: 978-9657698006

<https://www.polisjerusalem.org/resource/speaking-ancient-greek-as-a-living-language/>

Logos: Lingua Graeca Per Se Illustrata [*mostly in Ancient Greek*]

by Santiago Carbonell Martínez

Publisher: Cultura Clásica (Sept. 15, 2023)

ISBN: 978-84-945346-6-9

<https://culturaclasica.com>

Ancient Greek Alive

by Paula Saffire, Catherine Freis

Publisher: The University of North Carolina Press; Third edition (May 31, 1999)

ISBN: 978-0807848005

<https://uncpress.org/book/9780807848005/ancient-greek-alive/>

Hansel and Gretel in Ancient Greek

by Christophe Rico, Stephen Hill

Publisher: Polis Institute Press (December 8, 2021)

ISBN: 978-9657698068

<https://www.polisjerusalem.org/resource/hansel-and-gretel/>

Speak Koine Greek: A Conversational Phrasebook

by T. Michael W. Halcomb (Author), Fredrick J. Long (Author)

Publisher: Glossa House (February 20, 2014)

ISBN: 978-0615976273

<https://glossahouse.com/products/speak-koine-greek>

ASSiMiL Le grec ancien “sans peine” (“with ease”) (French, text and CD/Audio)

by Jean-Pierre Guglielmi

Publisher: Assimil

<https://www.assimil.com/en/with-ease/1650-le-grec-ancien-9782700581256.html>

(Also available in Italian: Il greco antico “Senza sforzo”)

Greek and English Dialogues, for Use in Schools and Colleges

by John Stuart Blackie

Publisher: MacMillan & Co. (1871)

<https://archive.org/details/greekandenglish00blacgoog>

Four Greek Dialogues

by Jacob Gretser, Fergus Walsh (ed.)

Public Domain (2020)

<https://archive.org/details/Gretser-four-greek-dialogues> | <http://www.fergusjpwalsh.co.uk>

Book of Domestic Dialogues in Greek and Latin

Οἰκείων διαλόγων βιβλίον Ἑλληνιστὶ καὶ Ῥωμαϊστὶ

Familiarium Colloquium Graece et Latine Libellus

by Johannes Posselius (London 1656, 1671, Frankfurt 1676)

[Scribd by E. C. Muñoz](#) | [Archive.org by bedwere](#) | [Lulu by bedwere](#) | [Google Books](#)

Scholarly Resources

Colloquial Expressions in Greek Tragedy

Revised and enlarged edition of P.T. Stevens’s “Colloquial Expressions in Euripides”

by Philip Theodore Stevens, Christopher Collard (ed.)

Publisher: Franz Steiner Verlag, 2018

ISBN: 978-3515120555

<https://www.steiner-verlag.de/en/Colloquial-Expressions-in-Greek-Tragedy/9783515120555>

Federico Aurora assembled an extensive list of recent resources for spoken Ancient Greek, including an excellent bibliography:

Aurora, Federico. “Spoken Ancient Greek and Latin Today: an Overview and Some Reflections.” *Studia in Honorem Vibeke Roggen*, 2022.

URL: <https://www.academia.edu/82835761>

Wikipedia and Wikimedia Incubator

Wikipedia has an extensive Latin-localized edition, *Vicipaedia Latina*. As of December 2025 there is no Wikipedia version localized into Ancient Greek. However, there is an experimental Ancient Greek site (Οὐικιπαιδεία) under **Wikimedia Incubator**. The selection of articles is limited but fascinating:

- Main Page: https://incubator.wikimedia.org/wiki/Wp/grc/Κυρία_Δέλτος
- Index of Pages: <https://incubator.wikimedia.org/wiki/Special:PrefixIndex/Wp/grc>

Random selection of useful articles, with names and terms for modern concepts:

- | | |
|---|--|
| • Κάναδα | • Μαθηματική |
| • Καλιφορνία | • Διαδίκτυον (Internet) |
| • Ἡνωμένοι Πολιτεῖαι τῆς Ἀμερικῆς (USA) | • Φυτόν (plant) |
| • Εὐρώπη | • Δεύτερος Παγκόσμιος Πόλεμος (World War II) |
| • Συνῶν Δημοτική Πολιτεία (P. R. China) | • Γῆ (Earth) |
| • Υπολογιστική μηχανή (Computers) | |

Podcasts in Ancient Greek

- Barbarismoi ([Spreaker](#))
- Ὁ διὰ νυκτὸς διάλογος ([Spotify](#))
- Ἑλληνιζώμεθα ([Spotify](#))
- Ἑλληνίζωμεν ([Spotify](#))
- ἐλλήνισον! (An Ancient Greek Podcast) ([Spotify](#))
- Ἄργος ἀκροᾶται: Your Ancient Greek Podcast ([Spotify](#))

Classes & Instruction in Spoken Ancient Greek

Polis – The Jerusalem Institute of Languages and Humanities

<https://www.polisjerusalem.org>

Polis teaches Ancient Greek as a living language using the immersive Polis Method, devised by Christophe Rico. It offers semester-long and intensive summer courses in Jerusalem, Rome, and the U.S., focusing on total immersion to build fluency in speaking, reading, and writing. Polis also offers some online classes. Polis offers an MA degree in Ancient Philology.

Paideia Institute and Telepaideia

<https://www.paideiainstitute.org>

The Paideia Institute runs “Living Greek in Greece,” an intensive program in the Peloponnese focused on speaking Ancient Greek. It blends language immersion with cultural activities, led by expert classicists.

<https://www.paideiainstitute.org/telepaideia>

Telepaideia, offered by the Paideia Institute, provides occasional short-term online courses in spoken Ancient Greek (also in Latin or English). These interactive classes, taught by experienced instructors, use active pedagogy to help students gain conversational skills in the language.

Accademia Vivarium Novum

<https://www.vivariumnovum.it>

The Academy Vivarium Novum is a college in Rome where students can spend one or more years immersed in Latin and Ancient Greek, spoken both in and outside of the classroom.

Argos Didaskei

<https://www.argos-didaskei.com>

Argos Didaskei offers online and in-person spoken Ancient Greek courses, including summer schools on Naxos and classes like “Ancient Greek Fluency.” Argos uses immersive methods to treat Greek as a living language.

Scholae Graecae (Schola Latina)

<http://www.scholalatina.it>

Scholae Graecae, part of Schola Latina, provides online Ancient Greek courses using the inductive-contextual “Athenaze” method. Classes are held via Zoom, focusing on comprehension with optional speaking practice.

Ancient Language Institute (ALI)

<https://ancientlanguage.com/attic-greek/>

ALI provides online and in-person Ancient Greek classes, emphasizing spoken fluency through active pedagogy and comprehensible input. Courses are available for all levels, with immersive options like Greek Camp, covering Archaic, Classical, and Koine Greek. Their courses in Ancient Greek encourage students to practice speaking.

Schola Humanistica

<https://www.scholahumanistica.com>

Schola Humanistica is an Institute for the Study and Appreciation of Classical Culture. They organize classes and events which use Ancient Greek and Latin as spoken languages, including **Thalia**, a biannual international theatre festival.

Ελληνική Αγωγή - Elliniki Agogi school of Ancient Greek

<https://ellinikiagogi.gr/en/>

Ελληνική Αγωγή is an educational organisation based in Greece dedicated to the teaching and promotion of Ancient Greek language and Greek cultural heritage through experiential, interactive, and historically rooted educational programs.

Conventicula, Immersion Classes, and Events

Along with immersion classes, each year several organizations host “*conventicula*” where participants gather to speak Ancient Greek together in an informal setting.

- **Argos Didaskei** hosts the [Naxos Ancient Greek Summer School](#), on the island of Naxos.
- **Cultura Clasica** hosts [OURANÓS](#), in Madrid, Spain.
- The **Paideia Institute** hosts [Living Greek in Greece](#), along with the [Living Latin in NYC](#) conference, which includes some events in Ancient Greek.
- The **Polis Institute** has hosted several classes and *conventicula*, previously at Christendom College in Virginia and most recently at the [University of Texas](#) in Dallas. For upcoming events, search for Σύνοδος ἑλληνική and Polis and Dallas.
- **Oxford Latinitas** hosts an [Ancient Greek Immersion Trip to Euboea](#) in Greece.

Conventicula in Spoken Latin

- Since 1996, an annual summer *conventiculum* for spoken Latin called the *Conventiculum Lexingtoniense*, has been hosted at the **University of Kentucky’s** [Humanitas Institute](#), led by Terence Tunberg and Milena Minkova. Sessions are held either onsite in Lexington or online via Zoom. ([Link to 2025 event.](#))
- A similar *conventiculum* in spoken Latin, the *Conventiculum Dickinsoniense*, is held every summer at **Dickinson University** in Carlisle, Pennsylvania, USA. ([Link to 2025 event.](#))

Youtube Channels

Argos Didaskei shares many fun videos demonstrating colloquially spoken Ancient Greek, along with interviews conducted entirely in Ancient Greek:

<https://www.youtube.com/@ArgosDidaskei>. Some of their older videos are available at a different channel, **τρίδος trivium**, their old channel with M. Ἀ. Αὐγουστίδης: <https://www.youtube.com/@triodostrivium> and also at Michael Kopf's channel: https://www.youtube.com/@AGROS_edu

Luke Ranieri's polyMATHY channel has hundreds of videos demonstrating spoken Ancient Greek and Latin: https://www.youtube.com/@polyMATHY_Luke. Luke also maintains separate channels called **Scorpio Marianus**: <https://www.youtube.com/@ScorpioMartianus> and **polyMATHY plus**: <https://www.youtube.com/@polyMATHYplus>

The Paideia Institute shares videos of their lectures and seminars, many of them in Ancient Greek or Latin: <https://www.youtube.com/@PaideiaMedia>

The Polis Institute of Jerusalem has posted a few videos of their classroom methods and some lectures and seminars in Ancient Greek: <https://www.youtube.com/@ThePolisInstituteJerusalem>

Schola Humanistica publishes videos of their classes and events in Ancient Greek and Latin, including Thalia, a biannual international theatre festival: <https://www.youtube.com/@scholahumanistica1928>

Found in Antiquity: Carla Hurt makes engaging, learner-friendly content in Ancient Greek. Carla wants “the beauty and richness of ancient languages to be more accessible to people of all backgrounds, learning abilities, ages, and interests”: <https://www.youtube.com/@foundinantiquityancientgre8010>

Schola Latina posts videos in Latin and Ancient Greek: <https://www.youtube.com/@scholalatina>

M. Ἀ. Αὐγουστίδης posts many videos in Ancient Greek on his channel, **Spiraculumvitae**: <https://www.youtube.com/@Spiraculumvitae>

Some fun lessons in basic spoken Ancient Greek are available at **Luby Kiriakidi's** channel **Ubi Luby**: <https://www.youtube.com/@ubiluby/search?query=greek> and at **Claire Mieher's** channel <https://www.youtube.com/@clairemieher6604>

OMIAEIN specializes in Biblical (Koine) Greek. This channel features videos focused on conversational practice in New Testament Greek: <https://www.youtube.com/@OMIAEIN>

Polysophia creates content for learning Latin and ancient Greek:
<https://www.youtube.com/@polysophia2639>

τὸ τέλος
